

# 100 Days



*The Visit of Bishop Scalabrini To The  
United States and Its Effects On The  
Image of Italian Immigrants as  
Reflected In The American Press of 1901*

**by Andrew Brizzolara, C.S.**



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To My Parents

Mr. and Mrs. Andrew and Elena Brizzolara

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**Picture of a young Bishop Scalabrini**  
**(Archivio Generale, Pia Società dei Missionari di San Carlo)**

## *Introduction*

Following the Reconstruction Period of the Civil War, America experienced unprecedented immigration from Italy. It began in the years after the nation-states of Italy were unified under the leadership of Giuseppe Garibaldi and it extended well into the Twentieth Century.

Economic depression throughout southern Italy as well as corruption in government brought 37,000 Italians to America annually between 1881 and 1890. By 1910, the number had risen to 233,000 a year<sup>1</sup> indicative of this unique period of continuing immigration which remained constant from 1876 to 1930. Apart from a comparatively small percentage who repatriated to Italy after a short stay,<sup>2</sup> 5,058,776 Italians had settled in the United States by 1930.<sup>3</sup>

Eighty percent of the Italians leaving their homeland were from the south.<sup>4</sup> John R. Commons, in his *Races and Immigrants In America*, analyzes some of these factors which led to this mass exodus from the south of Italy. Wages were low: in 1900 agricultural laborers were making from eight cents to thirty-two cents a day. Unskilled workers received twenty-five cents to fifty cents a day, while skilled masons and carpenters could bring home only \$1.40 a day. A farmer in Apulia averaged about 10 pounds of meat a year as compared to a laborer in England who placed 57 pounds of meat on his table annually.<sup>5</sup> Italians were starving to death.

A series of natural disasters hit southern Italy during the latter part of the Nineteenth Century contributing to the plight of the agricultural laborer. In 1880 a blight destroyed most of the vineyards in the wine-growing regions.<sup>6</sup> Calabria suffered a succession of earthquakes in 1854, 1870, 1894, 1905, 1907 and 1908 which wasted the land and radically reduced productivity.<sup>7</sup>

A federal land-holding system based on absentee ownership prevented any effective efforts to assist the destitute population' or revitalize the land.<sup>8</sup> Add to this the outbreaks of malaria which threatened millions, and the economic and social condition of the south which inevitably led to mass migration.<sup>9</sup>

In the north of Italy conditions were no better. Long winters limited the growing season. With much of the soil of Veneto, Lombardy and the Piedmont region unproductive, a declining textile

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<sup>1</sup> Silvano M. Tomasi, *Piety and Power: The Role of the Italian Parishes in The New York Metropolitan Area, 1880-1930* (New York: Center for Migration Studies, 1975), P. 18.

<sup>2</sup> Colin Greer, ed., *Divided Society* (New York: Basic Books, Inc., 1974), p. 136.

<sup>3</sup> Tomasi, *Piety and Power*, p. 16.

<sup>4</sup> Ibid.

<sup>5</sup> John R. Commons, *Races and Immigrants in America*, 2nd ed. (rpt. Augustus M. Kelly Publishers, New York, 1967), p. 73.

<sup>6</sup> Salvatore J. LaGumina, *Wop!* (New York: Straight Arrow Books, 1973), p. 52.

<sup>7</sup> Robert F. Foerster, *The Italian Emigration of Our Times* (1919; rpt. New York: Russell and Russell, 1968), p. 63.

<sup>8</sup> Foerster, *The Italian Emigration of Our Times*, p. 71.

<sup>9</sup> Foerster, p. 59.

industry proved an inadequate alternative. As in the south, the struggle for survival emptied entire villages between 1887 and 1889.<sup>10</sup>

Not welcomed in America, the Italians were forced to cope with a population which felt threatened by their presence. It was an environment of fear, often supported by the popular press and academic journals. Advocates of racial purity voiced their fears and influenced public opinion with emotional articles and editorial cartoons.

In 1901, in the midst of this situation, a Roman Catholic bishop, John Baptist Scalabrini, visited the Italian immigrants along the eastern United States on behalf of Pope Leo XIII. The population of his own diocese of Piacenza in northern Italy had been radically reduced by immigration, and Scalabrini sought to examine the conditions of Italians in America and discern their needs.

As an advocate of social reform in Italy, he was aware of the importance of the press in formulating opinion, building consensus, maintaining credibility in the public eye and establishing an agenda for public concern. As a dignitary of the Vatican, Scalabrini and his activities became newsworthy. His three-month itinerary was covered by the press and his visits to Italian ghettos brought reporters into neighborhoods which previously had received publicity only for crimes.

By his own account, during an interview in New York City, Scalabrini's travels took him to New Haven, Boston, Utica, Syracuse, Buffalo, Cleveland, Detroit, Canada, Chicago, St. Paul, Kansas City, St. Louis, Cincinnati, Columbus and Washington, D.C., where he met with President Theodore Roosevelt.<sup>11</sup>

During his 100 days in America, Scalabrini's visit was reported by over 25 newspapers.<sup>12</sup> His interviews in both the Italian and Italian American press created a popular excitement in anti-clerical and anti-Italian circles.

Utilizing archival materials such as Scalabrini's diary, correspondence, his own analysis of the trip as expressed in letters and interviews, contemporary newspaper accounts, translations of Scalabrini's speeches and homilies, this work will examine the effects of his visit to America on the image of Italian immigrants as reflected in the American press of 1901.

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<sup>10</sup> Foerster, p. 122.

<sup>11</sup> "The Testimony of An Apostle," *Il Progresso Italo-Americano*, 12 November 1901, p. 1.

<sup>12</sup> The following newspapers featured accounts of Scalabrini's arrival in their cities and often continued coverage for the entire period of his American visit: *The Catholic News*, *The Utica Observer*, *New York Daily Tribune*, *The Evening Leader* (New Haven), *The Evening Post* (New York), *Il Progresso Italo-Americano e Cristoforo Colombo* (New York), *The Journal*, *The New York Times*, *The New York Herald*, *The New Haven Sunday Register*, *The New Haven Union*, *The New Haven Morning Journal and Courier*, *The New Haven Palladium*, *The Boston Globe*, *The Boston Herald*, *the Utica Observer*, *Utica Daily Press*, *The Evening News* (Detroit), *The Evening Star* (Washington D.C.), *L'Eco del Rhode Island* (Providence), *La Libertà* (Rhode Island), *The Evening Telegram* (Rhode Island), *The Providence Visitor*. The archives of The Missionaries of St. Charles/Scalabrinians, Rome, contain fragments of clippings often without dates or name of the newspaper in which they appeared. The collection indicates a much wider coverage in the American press than the 25 papers cited above.



**Bishop Scalabrini at the Port of Genoa on the day of his departure for the United States.  
(Archivio Generale, Pia Società dei Missionari di San Carlo)**

## CHAPTER 1

### *Anti-Italian Climate in America*

The history of America's growth from small settlements to an industrial power is the story of immigration. Apart from Native Americans, the population of the United States traces its ancestry back to a people who journeyed here either in freedom or in chains. Yet the magnitude of immigration which began in 1815 far surpassed anything which had taken place during America's early years. By the outbreak of World War I, thirty million immigrants had crossed the Atlantic from all over Europe.<sup>13</sup>

Equally a part of America's history are the voices which intermittently campaigned to restrict immigration. Nativists rose up in the early part of the Nineteenth Century in fear that "American Culture" would be drowned by the waves of foreigners. While this movement to limit immigration would subside by the end of the Civil War, Nativists would again regain prominence in the late 1870s when immigration from southern and eastern Europe became America's "foreign menace"<sup>14</sup>

Nativists saw particular danger in the mass immigration of Slavs, Jews and Italians. The fear that their "foreign peculiarities" would contaminate American society was the subject of numerous debates, lectures and books.

A typical treatment is found in Samuel C. Busey's *Immigration, Its Evils and Consequences*, published in 1856. Among the factors used to substantiate his position for restricted immigration, Busey cited the "greater tendency to marriage" exhibited among immigrants and their proclivity for "rapid propagation"<sup>15</sup> Busey and others like him feared that such characteristics would perpetuate the distinctive habits and customs of the incoming groups, eventually eliminating the American character.

The symptoms of xenophobia spread from the realm of philosophy to the discipline of science where the inequality of races was attributed to physical imperfections inherent in certain peoples. Forty years after the Civil War, John R. Commons mourned the passing of the pure Anglo-Saxon who once formed the heart of America "unhampered by inroads of alien stock".<sup>16</sup> He believed that if Americans did not act soon to limit the entrance of foreigners into the United States, they would be physically altered by intermarriage.

Thomas Jefferson's proclamation that "All men are created equal" was reduced to a politically expedient phrase which in no way expressed scientific or moral principles. While his words served as an inspiration, they were not to be taken literally. Nativist academicians, such as Commons, set out to prove that all men were not created equal.

Commons wrote:

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<sup>13</sup> Maldwyn Allen Jones, *American Immigration* (Chicago: The University of Chicago Press, 1970), p.93.

<sup>14</sup> Colin Greer, ed., *Divided Society* (New York: Basic Books, Inc., 1974), p.51.

<sup>15</sup> Samuel C. Busey, *Immigration: Its Evils and Consequences*, 2nd ed. (1856; rpt. New York: Arno Press and The New York Times, 1969), p.88.

<sup>16</sup> John R. Commons, *Races and Immigrants in America*, 2nd ed. (rpt. Augustus M. Kelly Publishers, New York, 1967), p.5.

"Here is the problem of races, the fundamental division of mankind. Race differences are established in the very blood and physical constitution. They are most difficult to eradicate, and they yield only to the slow process of the centuries. Races may change their religion, their form of government, their modes of industry and their languages, but underneath all these changes they may continue the physical, mental and moral capacities or incapacities which determine the real character of their religion, government, industry and literature.<sup>17</sup>

Edward Alsworth Ross, in his "Racial Consequences of Immigration," an article in *Century Magazine* published in 1914, sought to demonstrate the superior ability of Americans to remain calm in a crisis by his comparison of the loss of life in the sinking of the "Titanic" with the greater loss of life during the sinking of such foreign vessels as "La Bourgogue" (French), the "Ailsa" and the "Utopia" (English).

The latter ships carried southern Europeans, noted for their "excitable blood". The "Waesland" and the "Titanic" carried a majority of Scandinavian emigrants who "bear the palm of coolness, orderly saving of life and consideration for the weak in shipwrecks". Ross cautions, however, that Americans will lose their desirable and superior traits as they breed with the nationalities of southern Europe.<sup>18</sup>

Protestant nationalism, an ingredient in the Nativist movement particularly during the administration of President Grant, eventually focused its attacks on the Catholic religion of Irish and Italian immigrants. One of the largest non-political Nativist groups was the Order of United Americans. It spread panic through sixteen states in the 1850s with a message of hatred directed toward immigrants and Catholics.<sup>19</sup>

Protestants imported this hatred for Catholicism from Europe. The rivalries and prejudices which had marked their lives in the old country were very much alive and well in America. For a short time in 1875 there was even talk of a conspiracy organized by the pope and his puppet priests to subvert the United States by infiltrating the public school system. Catholic laymen were to be pitied since they suffered under the yoke of papal oppression.

Magazines such as *Harper's Weekly* and the *Atlantic Monthly* often pictured Rome as the seat of a foreign despot. A description of students at the Gregorian University in Rome appeared in the *Atlantic Monthly* of July 1901. The Gregorian was the major theological seminary of the city of Rome where bishops around the world would send their most promising candidates for priesthood. In a long description, it utilized military terms to demonstrate the strict regimentation of their study. The language of the article alluded to an army preparing for war.<sup>20</sup>

This fear and hatred of Roman Catholicism was given credibility by prominent Americans. One such notable was the inventor of the telegraph, Samuel F. B. Morse. In 1834 he published an anti-Catholic work, *A Foreign Conspiracy Against The Liberties of The United States*. It cultivated an atmosphere of mistrust by cautioning that sooner or later the pope planned to establish a Vatican

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<sup>17</sup> John R. Commons, *Races and Immigrants in America*, p.7.

<sup>18</sup> Salvatore J. LaGumina, *Wop!* (New York: Straight Arrow Books, 1973), p.136.

<sup>19</sup> John Higham, *Strangers In The Land: Patterns of American Nativism, 1860-1925* (New York: Atheneum, 1972), p.12.

<sup>20</sup> "In the streets there are troops of theological students come from all over Christendom, to be kept for five years in absolute ignorance of the world, and educated on Thomas Aquinas, marching in squads, never less than eight together, from the Propaganda to their dormitory or perhaps to the Pincio for fresh air." "A Letter From Italy," *The Atlantic Monthly*, 89, No. DXXV (July 1901), p.31.

in the Mississippi River Valley.<sup>21</sup> By the mid-Nineteenth Century mob violence against Catholics was a reality. In Boston a convent was burned. The homes and churches of Catholics were attacked and the state militia was called in to restore order.<sup>22</sup>

While Catholicism in America continued to suffer the taunts of Protestant nationalism well beyond the turn of the century, American Catholics were by no means a united group. The Catholicism which Italian immigrants brought to America was rejected by the Irish Americans who had settled before them. It was a Catholicism replete with emotional rites long nourished in the poverty of peasant villages. Customs and pageantry reaching back to the Middle Ages had grown in importance far beyond the more traditional elements of the Mass and the sacraments.

Local feasts added color and drama to the daily monotony of endless squalor and often unproductive fields. Legends of saintly interventions and apparitions brought hope to an existence which was tedious and unrelentingly oppressive. It was a Catholicism far removed from the more conventional styles of worship found in Rome or Florence.<sup>23</sup>

The most conspicuous Italian custom displayed before American Catholics was the religious procession. On the feast days of a local saint, the members of the Italian community would carry the statue of their saint in procession through the streets of their neighborhood. At times money would be pinned to ribbons tied to the statue. Traditional songs would accompany the marchers and the statue then would be returned to the store-front shrine or church for another year.

This practice shocked Americans and appalled the Irish clergy. Silvano M. Tomasi, in his work *Piety and Power*, refers to a letter written in 1892 by a Father Lynch in reply to one from the archbishop of New York. Fr. Lynch denied all responsibility for a procession of St. Donatus which reportedly began at his church.<sup>24</sup>

The Italian immigrants of the mid- to late Nineteenth Century had few allies. In an America which celebrated the Protestant ethic, Italians found themselves poor and Catholic. If the American ideal was aligned with the Protestant faith, Italian Catholics were considered bigoted when they refused to convert. If divine favor was marked by economic prosperity and social acceptance, the Italian immigrants had little hope of redemption. Like the immigrants who came before them, Italians carried all they owned into America on their backs. Any money they may have had was spent on the crossing.

In the second half of the Nineteenth Century, Italians roamed the streets begging. Many starved or froze to death. Some found manual labor. Few were able to afford the trappings which could assure them social acceptance. Those who resorted to crime made their presence conspicuous in many large cities. It was a presence which often emerged conspicuously in print.

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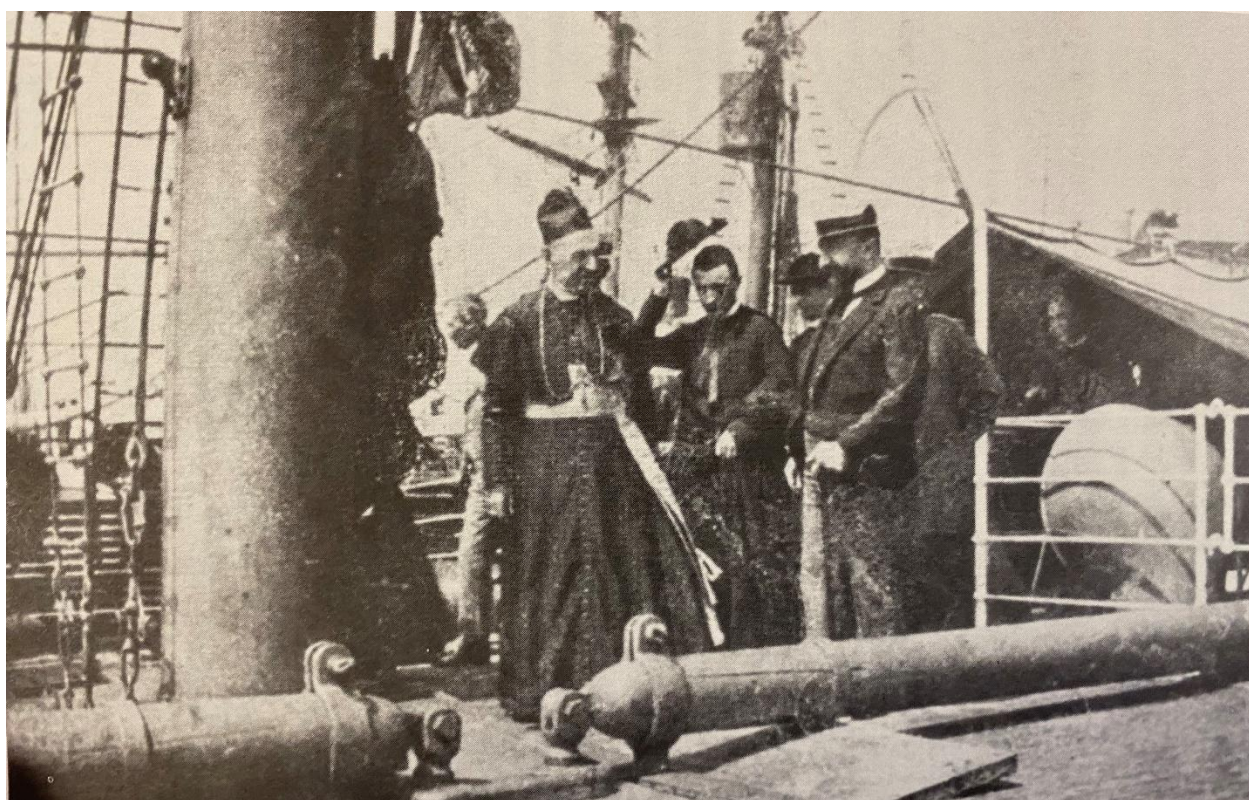
<sup>21</sup> Richard T. Schaefer, *Racial and Ethnic Groups* (Boston: Little, Brown and Company, 1979), p.106.

<sup>22</sup> Ibid.

<sup>23</sup> John Cogley, "Varieties of Catholicism," *Majority and Minority*, eds. Norman R. Yetman and C. Hoy Steele (Boston: Allyn and Bacon, Inc., 1975), p.257.

<sup>24</sup> "...in reference to public processions of Italians carrying statues of saints through the streets, I would say that no such procession has ever gone forth from this church. The procession of St. Donatus (which we forbade) was held last Monday with all the music of brass band fireworks in the streets of the 6th and 14th wards of the city. This procession passed the Church of The Transfiguration about ten o'clock. A priest (in cassock and surplice) and four altar boys came after the brass band. Then came the statue of St. Donatus carried on the shoulders of four men. Women and small girls followed with large and small candles, and the men of the society brought up the rear... the whole church was decorated with tinsel. The Italian girl selling pictures at the door of the church gave me all the necessary information to prove that these priests had disobeyed your orders." Silvano M. Tomasi, *Piety and Power: The Role of The Italian Parishes in The New York Metropolitan Area, 1880-1930* (New York: Center for Migration Studies, 1975), p. 123.





**Bishop Scalabrini on board the steamer "Liguria" of the Italian Line.  
(Archivio Generale, Pia Società dei Missionari di San Carlo).**



## CHAPTER 2

### *The Italian Image in The Press*

On November 8, 1883, *The New York Times* reported that the "Italian Flea" had invaded Pennsylvania.

The discovery of the Italian flea in Pennsylvania is an event full of significance. Of the exceptionally infamous character of this flea there is no question. It is much smaller than the flea born and bred under our generous institutions and is very nearly twice as malignant. The Italian flea is not content with the pastures which satisfy ordinary fleas but insinuates itself even into the books written by tourists on Italy.<sup>25</sup>

The invasion of this "malignant" species of humanity was the topic of articles and editorials in the latter part of the Nineteenth Century. The low socio-economic status of the newly arrived immigrants condemned many to inner city ghettos where their presence was conspicuously in contrast with the rest of society.

Those fortunate enough to find employment brought home meager wages. Italian women were maids and cleaning ladies. Some stayed at home to care for their children and earned money gluing artificial flowers. The men delivered ice in the summer and coal in the winter. Some worked on construction crews or collected garbage by hand for the city. So employed, Italians became the subject of editorial cartoons and ethnic jokes in many daily papers.

In a Sunday children's page published by the New York *Evening Journal* in 1901, a short poem entitled "O See The Hoky Poky Man" featured an illustration of an organ grinder with baggy pants, suspenders, mustache and a monkey holding a tin cup.<sup>26</sup> While there is no specific reference to Italians, the stereotypic image seems unmistakable. The poverty and illiteracy of Italian immigrants served as entertainment for the young readers of the *Evening Journal*. Cartoons such as "The Hoky Poky Man" cultivated prejudice and ridicule in a new generation of Americans.

The weekly paper of the Archdiocese of New York, *The Catholic News*, occasionally used subtle, anti-Italian material. In "A Column of Laughs" of June 15, 1901, *The Catholic News* published the following riddle.

"Why is Justice pictured as a woman holding a pair of apothecary scales?"  
"I don't know, but it would be manifestly absurd to represent her as an  
iceman with an iceman's scales."<sup>27</sup>

Here again the implication may seem forced, but, in 1901 most icemen were Italian immigrants. Italians were also called "lazzaroni" (thieves) and brigands. According to *The New York Times* they were a people to be pitied since they were pursuing their only natural occupation.

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<sup>25</sup> Salvatore J. LaGumina, *Wop!* (New York: Straight Arrow Books, 1973), p.66.

<sup>26</sup> "O See The Hoky Poky Man," *Evening Journal*, 6 August 1901, p.12.

<sup>27</sup> "A Column of Laughs," *The Catholic News*, 15 June 1901, p.13.

"People who took a stroll on the lower part of Broadway early yesterday morning had the pleasure of witnessing an unusual sight, even in this cosmopolitan city. This was a thoroughly characteristic specimen of the lazzaroni of "sunny Italy," without the hand-organ and monkey attachment. The specimen had evidently been out of Castle Garden but a very short time, presumably but a few hours, for while pursuing his profession of begging he frequently stopped to gaze about him in apparent wonder at the massive buildings on either side of the street."<sup>28</sup>

On January 1, 1884, *The New York Times* printed the following:

The case of Italian brigandage in Second Avenue seems to have startled timid people. Why should we not have Italian brigands? We have in this city some thirty thousand Italians, nearly all of whom came from the old Neapolitan Province, where, until recently, brigandage was the national industry. It is not strange that these immigrants should bring with them a fondness for their native pursuits.<sup>29</sup>

The impact of such essays and editorials may be assessed through an examination of the state of American journalism near the turn of the century. Frank Luther Mott characterizes the years 1892 to 1914 as unique in the history of print in America. Two developments were outstanding. The low-priced magazine and daily newspaper, always a part of American publishing, became lucrative. Magazines such as the *Ladies Home Journal*, Frank Leslie's *Ten Cent Monthly* (to become the *New Monthly* in 1866) and the *Atlantic Monthly* enjoyed a rise in circulation and substantial profit.<sup>30</sup>

The second phenomenon which marked this period was the advent of "yellow journalism". In her work *The Language of Journalism*, Ruth Kimball Kent defines yellow journalism as "cheaply sensational journalism, with large black headlines, highly emotional and often risqué human interest copy and gory pictures."<sup>31</sup>

If priority is given to profits rather than integrity, yellow journalism may be judged as successful. Between 1892 and 1914, daily publications in the United States increased from 1,650 to 2,250.<sup>32</sup> By 1914 their average circulation doubled as more readers were attracted by accounts of crime, murder and the escapades of the rich. Fraudulent interviews, misleading headlines and the use of doctored photos played on the sympathies of the readers or excited their imaginations. News copy read like novels. The characters and plot lines of murder cases were followed with day-by-day installments. Police investigations were reported episodically weaving fact with fiction.

A third of the papers in twenty-one metropolitan areas were yellow in 1900. Cincinnati, St. Louis, San Francisco and New York were some of the more profitable centers. Not all major papers bore the characteristics of this style of journalism. Noted exceptions were *The Denver Post*, *The Boston Post*, *The Philadelphia Inquirer*, *The Evening Post*, *The New York Times*, *The New York Tribune* and *The New York Sun*.<sup>33</sup>

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<sup>28</sup> LaGumina, *Wop!*, p.53.

<sup>29</sup> LaGumina, p.63.

<sup>30</sup> Frank Luther Mott, *A History of American Magazines: 1885-1905*, (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1951), p.3.

<sup>31</sup> Ruth Kimball Kent, *The Language of Journalism*, (Illinois: The Kent State University Press, 1970), p.142.

<sup>32</sup> Frank Luther Mott, *American Journalism, A History: 1690-1960*, (New York: The Macmillan Company, 1962), p.549.

<sup>33</sup> Mott, *American Journalism, A History: 1690-1960*, p.540.

Yellow journalism seemed to fulfill the needs of both the rich and the poor in America's industrial society. The poor, with little time or money for recreation, were able to read about the scandalous lifestyles of those in high society. The one cent dailies fed their fantasies and possibly justified their own poverty by exposing the sinful lives of the evil rich. The same papers were also read in the more fashionable parts of cities. Life in the slums and ghettos intrigued society members who relished the gory details of the latest crimes.<sup>34</sup> The Lizzie Borden murders of 1905 and the assassination of President McKinley in 1901 were covered in great detail. Artists' conceptions of the murder weapons, the victims and the trials appeared for weeks in papers that milked each story for dramatic and shock value.

Enterprising publishers responded to the growing demand for news by offering their readers startling and dramatic developments in unsolved crimes with each issue of their publication. When stories dragged on unresolved, publishers often created their own excitement. William Randolph Hearst offered \$1,000.00 to any reporter on his *New York Journal* who could discover the identity of a corpse in a murder case which had baffled the police for months.<sup>35</sup> In 1833 *The New York Sun* increased its subscriptions by monitoring police investigations and court hearings. Its daily publication of these transcripts made interesting and at times humorous reading.<sup>36</sup> *The New York Herald* sent Sir Henry Morton Stanley to Africa to find David Livingston in 1872.<sup>37</sup> The daily reports of Stanley's explorations were as popular as a Kipling novel.

The Italian ghetto became still another frontier which reporters could explore. Its inhabitants were the ideal subjects for periodic exposes on crime and violence. The popular image of the Italian immigrant seemed to fill all of the public's requirements for the perfect villain or buffoon. Numerous articles exploited the Italian immigrant through the exaggerated and emotional tactics of yellow journalism.

In December 1880, *Popular Science Monthly* published "What Shall We Do With The Dago?" by lawyer and Shakespearean scholar J. Appleton Morgan.

"This 'dago', it seems, not only herds, but fights. The knife with which he cuts his bread he also uses to lop off another 'dago's' finger or ear, or to slash another's cheek. He quarrels over his meals, and his game, whatever it is, which he plays with pennies after his meal is over, is carried on with knife at hand. More even than this, he sleeps in herds; and if a 'dago' in his sleep rolls up against another 'dago', then two whip out their knives and settle it there and then; and except a grunt at being disturbed, perhaps, no notice is taken by the twenty or fifty other 'dagos' in the apartment."<sup>38</sup>

Although victimized by the media, the Italian slum dwellers were not the products of the press. Poverty, ignorance of language and lack of education relegated this first generation to their ghetto existence. It was an existence characterized by overwork for those who had jobs, fear of starvation for those without work, monotony, freezing winters, violence, the family unit and a will to succeed. The Italian ghetto was populated with a diversity of personalities and types common to any ethnic group. However, when the press marketed the Italian colony to its readers it created its own reality. The variance between it and the truth is the crucial consideration.

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<sup>34</sup> Alfred McClung Lee, *The Daily Newspaper in America: The Evolution of a Social Instrument* (New York: The Macmillan Company, 1947), p.626.

<sup>35</sup> Mott, p.523.

<sup>36</sup> Lee, *The Daily Newspaper in America: The Evolution of a Social Instrument*, p.609.

<sup>37</sup> Lee, p.627.

<sup>38</sup> Wayne Moquin et al., eds., *Makers of America - Natives and Aliens*, (New York: William Benton, 1971), p.5.

Aware of the marketing potential for violence and crime, and of the need to increase circulation, the press lost little time in introducing its readers to a contrived image of the Italian ghetto. It reinforced stereotypes in Americans who already considered immigration a plague and transmitted these feelings to those whose only encounter with Italians would be their daily paper or monthly journal. It was manipulation at its best, and worst.

Manipulation of public opinion is the subject of Herbert I. Schiller's *The Mind Managers*. Control of the many by a few is not foreign to the American experience. Schiller writes:

"America's media managers create, process, refine, and preside over the circulation of images and information which determine our beliefs and attitudes and, ultimately, our behavior."<sup>39</sup>

Schiller's thesis is that the instruments of mass media are controlled by corporate chains and media conglomerates in an effort to create history. While this can be questioned, his conviction that the press is significantly operative in formulating opinion cannot be ignored.

The UNESCO Declaration of Paris in 1967 states, "Because mass media reach vast numbers of people at different educational and social levels their role in encouraging or combating race prejudice can be crucial."<sup>40</sup> The ability of the press to associate various issues and suggest causality in reporting underlines the concern of the Declaration of Paris. Often the press is the mirror by which America perceives itself. In this crucial position a newspaper's reputation for objective reporting is key to its credibility. However, great power can be wielded subtly while maintaining that reputation. A paper can claim to be objective in its reporting and still be biased in what it consistently chooses to report.<sup>41</sup>

A paper's performance, priorities and policies are influenced by many variables. No newspaper or journal is immune from the pressures of its own economic survival, the personal bias of its editor or publisher, the historicity of the moment or the political bent of its potential readers. Denys Thompson, in his *Discrimination and Popular Culture*, stipulates that it is impossible for the press to be above the pressures of society, simply reporting daily newsworthy occurrences.<sup>42</sup> Yellow journalism attests to this.

At the close of the Nineteenth Century the yellow press expounded the doctrine of American superiority at home and abroad. The best ideals which America had to offer were to be preserved from the influence of immigrant communities and, untainted, offered to the world as a panacea for its problems.<sup>43</sup> It would be simplistic and inaccurate to ascribe this mood of American imperialism solely to the press. The recently acquired industrial wealth of the United States and Charles Darwin's central principle that "the struggle for life favored those who possessed the characteristics enabling them to survive in their environment,"<sup>44</sup> contributed to the rise of a new concept of Manifest Destiny. It was a doctrine imbued with racism cloaked in the respectability of humanitarian platitudes.

America was developing a new self-esteem and Americans, convinced of their superiority over migrant groups and their ability to conquer new worlds, were ripe for the messages of the yellow press and the advent of the Spanish-American War. The press's ability to cultivate an enthusiasm

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<sup>39</sup> Herbert I. Schiller, *The Mind Managers* (Boston: Beacon Press, 1973), p.1.

<sup>40</sup> Alan Matheson, "Migrants and the Australian Press," *Migration Action*, Spring 1975, p.11.

<sup>41</sup> Charles Y. Glock and Ellen Siegelman, *Prejudice U.S.A.* (New York: Frederick A. Praeger, 1969), p.97.

<sup>42</sup> Denys Thompson, *Discrimination and Popular Culture* (Baltimore: Penguin Books Inc., 1965), p.97.

<sup>43</sup> Alexander DeConde, *A History of American Foreign Policy* (New York: Charles Scribner's Sons, 1963), p.340.

<sup>44</sup> DeConde, *A History of American Foreign Policy*, p.317.

for this war remains a powerful example of deliberate manipulation of facts for accrued profits. Edwin Lawrence Godkin, editor of the New York *Evening Post* observed, "No one—absolutely no one—supposes a yellow journal cares five cents about the Cubans, the Maine victims or anyone else. A yellow journal is probably the nearest approach to hell existing in any Christian state."<sup>45</sup>

The circulation battle between Joseph Pulitzer's New York *World* and William Randolph Hearst's New York *Journal* is a significant chapter in the history of manipulation. It was a battle for profit which fed on sensationalism and the shocking details of a breaking story. The destruction of the battleship Maine in Havana harbor on February 15, 1898, was exactly what the papers ordered. The sinking was transformed into an international incident with both sides crying for war. Stories of Spanish atrocities filled their pages as war became big business and circulation figures reached over a million.<sup>46</sup>

The war was sold to readers as a battle between good and evil, and as Americans read the *World* and the *Journal* they became convinced of their moral obligation to intervene in the name of justice and Manifest Destiny. The fires were fed with daily accounts of cruelty and torture. When no suitable incidents could be found, rumors were published as the latest war dispatches. Both the efforts of the American War Party and the promotional tactics of Pulitzer and Hearst created a fervor which compelled Congress and an unwilling President McKinley to declare war.

The influence of print can never be underestimated. Words on a page carry the authority of truth and an almost innate ability to captivate and convince. This capacity to mold public thinking as demonstrated by the press's role in the Spanish-American War is equally evident in the creation of a disparaging Italian American image during the Nineteenth Century.

An effective vehicle for this image has been the political and editorial cartoon. A variety of ten-cent magazines were successful at the turn of the century utilizing cartoons to complement the stories and features of their weekly or monthly issues. The more popular titles included: *McClure's Magazine*, *Cosmopolitan*, *Munsey's Magazine*, *Century*, *Harper's*, *Scribner's*, *Collier's*, *Everybody's*, *Life*, *Leslie's Weekly* and *Judge*.<sup>47</sup> Through essays, editorial comment, fiction and satire, these publications hoped to reflect the prevalent social and political attitudes of the time. Immigrants were often the subject of their satirical cartoons.

On January 18, 1873, *Leslie's Weekly* published a cartoon which featured holiday gift ideas for the newly arrived Italian immigrants (figure 1). The illustration includes a monkey dressed as a ballerina, a hand organ, a shoeshine kit, tambourine, harp and peanut vending machine.<sup>48</sup>

A poem, "A Wop", was accompanied by an illustration in *Life* (figure 2). It featured the figure of a short, dark Italian with a scar on his cheek kissing the shoe of his aristocratic customer. The poem reads:

"A pound of spaghet' and a red-a bandan'  
a stilet and a corduroy suit;  
Add garlic wat make for him stronga da mus'  
And a talent for black-a da boot"<sup>49</sup>

As with the stiletto and scar in the above poem and cartoon, symbols of violence were popular elements in the stereotypical Italian image. An ominous cartoon in *Life*, 1909, showed a dark Mafia

<sup>45</sup> John Hohenberg, *Free Press, Free People: The Best Cause* (New York: The Free Press, 1973), p.146.

<sup>46</sup> Mott, p.533.

<sup>47</sup> Mott, p.510.

<sup>48</sup> LaGumina, p.21.

<sup>49</sup> LaGumina, inside front cover.

figure standing over the dead body of his victim while a sleeping Uncle Sam, police stick at his side, is unaware of the crime (figure 3).<sup>50</sup> Using the same theme, *Leslie's Weekly* of August 11, 1888, published "The Padrone" (figure 4). It shows the padrone, a parasite extorting money from his own people, lurking in the shadows as his Italian countrymen walk past.<sup>51</sup> Both cartoons transcend the episode they illustrate and equate violence in America with the arrival of the Italian immigrant.

The May 1909 cover of *Judge* portrayed the immigrant as the reason for high taxes (figure 5).<sup>52</sup> The black hand on the steamer trunk of the newly arrived immigrant signifies that he is Italian and a member of a secret society which trafficked in protection and violence. In 1904, this same magazine published a cartoon of two Italian organ grinders looking very much like the monkeys on their backs (figure 6).<sup>53</sup>

In addition to editorial cartoons and academic analysis of the phenomenon of immigration, the anti-Italian image was even evidenced in fiction and articles on travel and leisure. In July 1901, the *Atlantic Monthly* published such an unsigned article on the sights of interest in the city of Buffalo, host of that year's Pan-American Exhibition. The article, "The City At Night", contains references to the Italian immigrant population. Describing a side alley in the Italian ghetto, the author writes, "Yonder a rugged Fra Diavolo turned the handle of his tedious hurdy-gurdy to the tune of Mascagni's 'Intermezzo'."<sup>54</sup> This devilish imagery continues six pages later with the following description of waiting passengers at Buffalo's train station.

"I bode Mr. Danforth good-night (good-morning, I mean) in front of the brilliantly lighted railroad station, and there in I beheld many scores of sleeping passengers leaning awry in the most uncomfortable postures known to unhappy science. A sorry sight, thought I, and I perceived that the sufferers were of two sorts—laboring people and ministers of the gospel; alike poor, and alike possessors of second-class tickets not serviceable on through trains with sleepers. Jaded as I was with much running hither and yon, I thought it tragic, that common herding of soldiers of the cross with ignorant Poles and Italians, that degradation of cultured, sensitive souls amongst semi-barbarians."<sup>55</sup>

The author has not only placed soldiers of the cross next to barbarians, but good next to evil. Apart from these two excerpts the remainder of the article is a pleasant travelogue.

Anti-Italian sentiments also appeared in debates and discussions carried by such magazines as *Collier's Weekly*. An essay published in August 1901 commented on the lynching of Italians in Mississippi which proved an embarrassment to the United States Government. Papers carried stories and pictures of the victims with the flamboyance typical of yellow crime coverage. The essay lightly dismisses America's obligation to apologize as a simple matter of paying off the offended party.

"Apparently this Government seldom has contentions with the government of Italy except about the lynching of Italians in America. Strange to say, the officials at Rome do not like to have subjects of the king strung up in the light-hearted and extra-legal

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<sup>50</sup> LaGumina, p.20.

<sup>51</sup> LaGumina, p.60.

<sup>52</sup> LaGumina, p.8.

<sup>53</sup> LaGumina, p.9.

<sup>54</sup> "The City At Night," *The Atlantic Monthly*, 89, No. DXXV (July 1901), p.355.

<sup>55</sup> "The City At Night," p.361.

fashion in vogue in the South. Moreover, they cannot see why the government at Washington should not be able to hunt down and punish lynchers. The recent murder of two Italians at Erwin, Mississippi, has caused an exchange of notes between Washington and Rome. Signor Prinetti, the Italian Minister of Foreign Affairs, protests against the outrage and asks that the lynchers be punished... In the end probably Uncle Sam will have to pay in cash for the outrage... All that can be done is to plead with the mobs to be tender with subjects of the kings, princes and potentates, and confine their more robust attentions to born citizens of the Republic."<sup>56</sup>

Articles which, by comparison, could be categorized as favorable to Italian immigrants are condescending at best and speak of them as a people who could become civilized and accepted in society if they had the proper training. Deprived of the civilizing encounters found outside the ghetto, the Italians are forced to remain in their natural state relying upon violence and begging. *Harper's Magazine*, in an article published April 1881, offered this defense of the Italian immigrant.

"That the Italians are an idle and thriftless people is a superstition which time will remove from the American mind. A little kindly guidance and teaching could mould them into almost any form."<sup>57</sup>

This same article continues to speak of Italians in need of kindness and proper care much as a pet requires stimuli to develop proper behaviors.

"... a most unjust and unwarranted prejudice against Italians exists in many quarters, and interferes with their success in their trades and callings... All Italians are proud and high spirited, but yielding easily to kindness, and are defiant and revengeful when ill-treated."<sup>58</sup>

This was the Italian image in the American press at the time of Bishop Scalabrini's visit. Lacking the social or political clout needed to rectify America's conception of them and too concerned with the daily struggle to survive, the Italian community needed a public figure to champion their cause.

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<sup>56</sup> *Collier's Weekly*, 27, No. 19 (August 10, 1901), p.1.

<sup>57</sup> Wayne Moquin et al., eds., *A Documentary History of The Italian American* (New York: Praeger Publishers, 1974) p.40.

<sup>58</sup> Moquin et al., eds., *A Documentary History of The Italian American*, p.42.

Figure 1



New Year's presents suggested for our newly arrived Italian immigrants. *Leslie's Weekly*, January 18, 1873. (Culver Pictures).



Figure 2



### A WOP

A pound of spaghett' and a red-a bandan'  
 A stilet' and a corduroy suit;  
 Add garlic wat make for him stronga da  
 mus'  
 And a talent for black-a da boot!



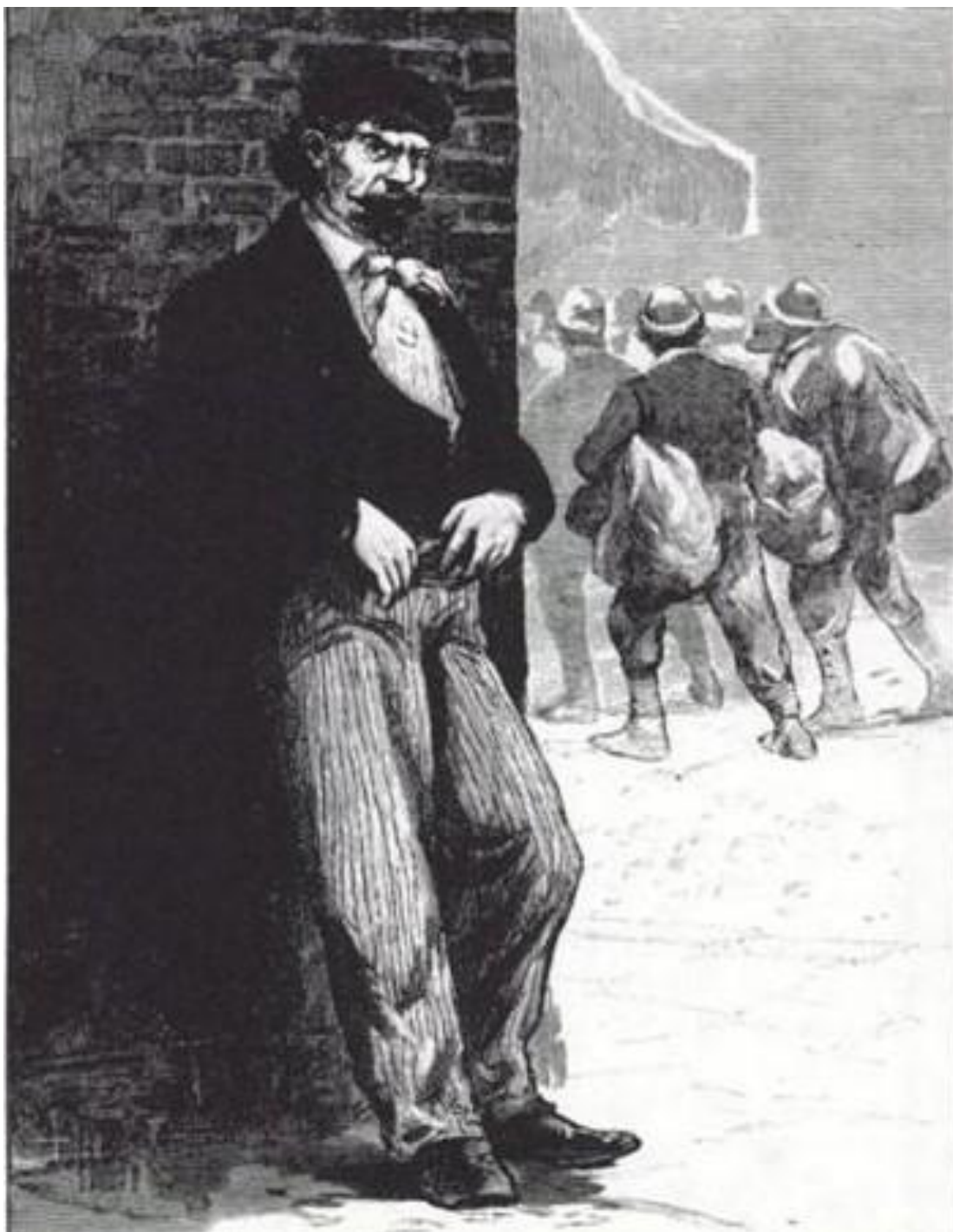
Figure 3



WAKE UP, SAM!

*Life*, 1909. (Historical Pictures Service, Chicago)

Figure 4

**‘The Padrone’**

*Leslie's Weekly*, August 11, 1888 (Culver Pictures)



Figure 5



*Judge*, May 22, 1909. (Culver Pictures)

Figure 6



#### MAKING MONEY

Tomaso – “Peppo Skinnolino is coining da money nowadays-a”

Tobasco – “Wit de monk an’ de organ, or at home, in his back room, or on de quiet?”

*Judge*, August 27, 1904.

## CHAPTER 3

### *Scalabrini's Awareness of The Potential of The Press*

John Baptist Scalabrini was thirty-six years old when he was ordained bishop of the Northern Italian See of Piacenza in 1876. It was a time of significant transition for Italy as both ecclesiastical and political forces were split into partisan factions by the emerging voices of patriotism and national unity. It was the time of Italian Unification. Ambiguous ideologies involved the Roman Catholic Church in a crossfire of opinions which vied for recognition and acceptance. There were voices which condemned the Church and those which sought to use the pope in order to control Italy.

As the independent kingdoms fell under the leadership of Giuseppe Garibaldi, the Italian press echoed the sentiments for national unification which were sweeping the country. In this patriotic fervor, anti-clerical journalists called for the take-over of the Papal States. These states were all that were left of the once vast Holy Roman Empire. Crossing the center of Italy at Rome, this territory, governed by the pope, was the last vestige of the Church's claim to temporal authority. On September 20, 1870, the city of Rome was occupied by the troops of the unification army. The Papal States were liquidated and anti-clerical forces played major roles in the formation of the new Italian government. The conflict between the Holy See and the Italian State was reaching a peak.

In the twenty-nine years and four months of his episcopacy, Scalabrini, not immune from these anti-clerical forces, became aware of the influence of the press in formulating public opinion. As bishop, author and social activist, his ideas and methods were the subject of many anti-clerical editorials. His opposition to what he called "a lawless and shameless press"<sup>59</sup> reflects his concern for the preservation of truth rather than a desire to restrict the media. When newspapers demonstrated their potential to establish the public's agenda of priorities throughout the unification movement, Scalabrini never underestimated their ability to mislead as well as to inform, and he cautioned journalists "to avoid anything that can reasonably offend an honest man" and to "always use moderation"<sup>60</sup>

A sensitivity to the needs of the people in his diocese and to his role as their bishop created in him an abiding concern to preserve their faith; this, for Scalabrini, was synonymous with preserving the truth. Scalabrini spoke of this in a homily on the occasion of the episcopal jubilee of his friend Bishop Bonomelli in 1896.

"In his supervisory function, which is always difficult and often dangerous, the bishop... always has three things in mind: the danger to souls, the crime of silence, and the judgment of God... Truth, only truth, is his rule and guide, and he must sacrifice everything rather than betray her."<sup>61</sup>

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<sup>59</sup> Marco Caliaro and Mario Francesconi, *John Baptist Scalabrini: Apostle To The Emigrants*, trans. Alba I. Zizzamia (New York: Center for Migration Studies, 1977), p.163.

<sup>60</sup> Caliaro and Francesconi, *John Baptist Scalabrini: Apostle To The Emigrants*, p.126.

<sup>61</sup> John Baptist Scalabrini, "Discorso per il giubileo di Mons. Bonomelli", Cremona, 1896, pp.10,11.



As a bishop, Scalabrini used his office to serve what he believed to be the truth. He spoke out in the public forum of ideas whenever he felt that newspapers were sacrificing the public interest to further their own ends. As bishop, Scalabrini could not tolerate indifference in himself or in others, particularly in the face of pressing issues. In his own words, it would have been "the crime of silence", a crime inconsistent with his office.

Scalabrini knew criticism. Opposition to his views on Catholic education, participation in the new Italian government, assistance to migrants and the role of the Catholic press appeared in many editorials. His fidelity to the pope, his defense of the authority of the Church, his condemnation of the anti-clerical philosophies of Liberalism and Masonry as well as Scalabrini's lectures on the role of the Church in the modern world were criticized often in the press. This was a new and different age for the Church and its leaders. Free speech was part of democracy, and the nature of the Church's presence in the world shifted from a temporal, political authority to one of spiritual formation and guidance.

Scalabrini struggled to maintain an equilibrium of authority during this time when democracy was rooting itself in the Italian State and views opposing the Church were striving for recognition. Only when criticism in the press endangered his authority as bishop and compromised the truth did Scalabrini publicly protest. One such involved *L'Osservatore Cattolico* of Milan in 1881.

As part of an overall plan to revitalize the theological seminary of the diocese of Piacenza and renew the formation program for candidates to priesthood, Bishop Scalabrini removed Canon Rocca as rector of the major seminary. *L'Osservatore Cattolico* published a series of editorials criticizing the move. The paper attributed the dismissal, ordered for disciplinary reasons, to the bishop's inability to confront the priest openly. It was a direct attack on the bishop, accusing him of deception.<sup>62</sup>

*L'Osservatore's* articles caused such a stir in the diocese that the Holy See found it necessary to intervene. Following an investigation of the dismissal, the Vatican commission decided in favor of Bishop Scalabrini and, in the Apostolic Letter, "Cognita Nobis," Pope Leo XIII exonerated Scalabrini of all the newspaper's charges.<sup>63</sup> The incident is significant for the statement which the bishop released after the Holy See published its findings. Scalabrini did not attack *L'Osservatore* nor did he attack the institution of the press. Rather than reprimand the journalists, Scalabrini explained his own priorities as a bishop and as one who, like a journalist, should be a proponent of the facts. He sought to heal the rift between his office and the paper so as not to alienate himself from a powerful force for communication in his diocese.

"It will be claimed that I want to destroy *L'Osservatore*: quite the contrary. As I already wrote last year to Bishop Paolo Ballerini, I do not make common cause with anyone, I have no hostility toward that paper and much less toward the persons who write for it. God is my witness... My views..., were not aimed either against the paper in general or against the principles it championed, but only against what was inaccurately stated therein on the basis of reports from persons they believed to be sincere and non-partisan... I will be happy, I repeat, to restore to them my full confidence and my friendship."<sup>64</sup>

Apart from a paternalistic tone, appropriate for a bishop at that time, the letter is gracious but not patronizing. While Scalabrini knew that it was the former rector, Rocca, who had instigated

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<sup>62</sup> Caliaro and Francesconi, p.123.

<sup>63</sup> Caliaro and Francesconi, p.126.

<sup>64</sup> Caliaro and Francesconi, p.127.

the articles, the bishop upheld the integrity of *L'Osservatore*, stating that the editor acted in good faith believing his sources to be reliable. On July 25, 1883, *L'Osservatore Cattolico* published an apology.

Scalabrini's convictions prompted another attack by special interests. The Masonic Lodge of Piacenza singled him out as its most powerful adversary in northern Italy. On March 19, 1884, the Masonic newspaper *Il Piccolo* launched a defamatory campaign to discredit the bishop.<sup>65</sup> Despite these attacks, it was recalled at the academic exercises convened on the fiftieth anniversary of Scalabrini's death that "he who was himself esteemed as a writer..., and who so often felt the uproar in the Masonic and anti-clerical press directed against him, was a convinced apostle of the press at the service of an idea".<sup>66</sup>

The bishop was convinced that the Church's need to add its voice to the public forum of ideas was crucial to its role as catalyst for justice. He realized that the Church must delineate its priorities with the same sophistication as its opponents. This conviction was affirmed when an excommunicated priest, Paulo Miraglia, began to question the authority of the Church in a popular series of articles in his paper *Gerolamo Savonarola*. Recalling the effect which the original Savonarola had had throughout Italy, Scalabrini responded by founding the weekly *La Voce Cattolica* (The Catholic Voice) in 1896.<sup>67</sup> However, Scalabrini's desire to sustain what he called "a good press" was expressed as early as 1881. In a letter to the clergy of his diocese, he writes:

"I warmly recommend to you the support and diffusion of a good press, there being today no more opportune method to stem the tide of errors which are being spread everywhere by a lawless and shameless press... Sarcasm, insults, scorn, these are not the weapons needed by him who is strong in the truth."<sup>68</sup>

*La Voce Cattolica* was not an isolated venture into journalism. It manifested Scalabrini's concern that the teaching of the Roman Catholic Church be accessible in print. Early in 1880, Scalabrini published the first issue of the newspaper *La Verità* (The Truth).<sup>69</sup> The title is no surprise. Yet the truth must not only be available, he felt, it must be taught. In 1876 he founded *Il Catechista Cattolico*, the first catechetical review in Italy. It explored pedagogical methods and innovative styles of presentation for teachers of religion. It soon became a national publication and remained as such until 1940.<sup>70</sup>

As part of Scalabrini's campaign to unionize peasant workers in Italy and establish viable arbitration boards, the bishop petitioned his diocesan committee to initiate and finance a referral office to protect laborers and to establish a weekly newspaper dealing with the social justice issues of fair-wage, child-labor and a primitive form of worker compensation. It was called *Il Lavoro* (The Work) and became a reality through Scalabrini's personal financial contributions.<sup>71</sup> He also contributed to the Catholic newspaper of Piacenza *L'Amico del Popolo* (Friend of the People) and changed it into a daily from a bi-weekly publication.<sup>72</sup>

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<sup>65</sup> Caliaro and Francesconi, p.441.

<sup>66</sup> Caliaro and Francesconi, p.163.

<sup>67</sup> Caliaro and Francesconi, p.447.

<sup>68</sup> John Baptist Scalabrini, "Lettera Pastorale Comunicazione dell'Enciclica", March 19, 1882, pp.26,27.

<sup>69</sup> Caliaro and Francesconi, p.441.

<sup>70</sup> Caliaro and Francesconi, p.59.

<sup>71</sup> Caliaro and Francesconi, p.157.

<sup>72</sup> Caliaro and Francesconi, p.163.



In his later years, Scalabrini concerned himself with the plight of the Italian immigrant. He intensified his efforts to stimulate a governmental response to their needs and arouse public concern. His eventual lectures on the phenomenon of migration were the culmination of five years of research and writing. Scalabrini's analysis of its causes and possible remedies was the subject of many pamphlets from 1887 to 1892. In his articles, migration became the "wandering misery of the country".<sup>73</sup>

These writings are not emotional exercises. They remain sensitive observations proposing viable solutions and alternatives. The titles bear this out. His pamphlet, *"L'Emigrazione Italiana in America"* (Italian Emigration In America), printed in 1887, went through several printings and was widely distributed. Scalabrini published an open letter to the Undersecretary of Finance, Paolo Carcano, entitled *"Osservazioni e Proposte"* (Observations and Proposals). In effect it was a sixty-page pamphlet detailed in its suggestions for government intervention.

Some of his lectures were published. The report he gave at the Palermo Exposition was printed in 1891 under the title *"Dell'Assistenza alla Emigrazione Nazionale"* (Aid to National Emigration); and his lecture in 1898 at the Italian Exposition in Turin was published as *"L'Italia all'Esterio"* (Italy Abroad).<sup>74</sup>

In the two-year period, 1891-1892, Scalabrini lectured in Florence, Turin, Milan, Lucca, Palermo, Pola, Treviso and Pisa. His audiences included bishops, professors, university students and members of parliament. While he was in demand as a lecturer, his talks aroused both positive and negative reaction. Once, at Livorno, fear of rioting and a growing opposition to his cause forced Scalabrini to cancel his scheduled appearance!<sup>75</sup>

Whatever the response, the phenomenon of migration finally received a hearing before the public, and the plight of the migrant became the subject of debate. It was this kind of accelerated schedule and exposure—a technique of saturation common in political and promotional campaigns—which prepared Scalabrini for his trips to the United States and South America.

The official reason for Bishop Scalabrini's tour of the eastern United States appeared in American newspapers as early as August 1, 1901. It is best stated in an interview given by the bishop to the *New York Daily Tribune* soon after his arrival.

"It is my purpose to learn as much as I can about the conditions of the Italians in this country so that I may be able the more intelligently to direct mission affairs from Italy."<sup>76</sup>

By the day of his arrival on August 3, 1901, and throughout his trip, variations of that statement appeared in twelve newspapers: *The Evening Post of New York City* (August 1, 1901, p. 7); *Il Progresso Italo-Americano*, a national paper published in New York City (August 8, 1901, p. 1); *The New York Times* (August 8, 1901, p. 7); *The New York Daily Tribune* (August 8, 1901, p. 2); *The Catholic News* of the Archdiocese of New York (August 10, 1901, p. 20); *The New Haven Evening Leader* (August 31, 1901, p. 5); *The New Haven Sunday Register* (September 1, 1901, p. 1); *The New Haven Union* (September 1, 1901, p. 1); *The New Haven Morning Union and Courier* (September 2, 1901, p. 2); Boston's *L'Araldo Italiano* (September 5, 1901, p. 2); *The Washington Evening Star* (October 10, 1901, p. 1) and *The Kansas City Journal* (Clipping, n.d.). The Archivio

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<sup>73</sup> Caliaro and Francesconi, p.183.

<sup>74</sup> Caliaro and Francesconi, p.176.

<sup>75</sup> Caliaro and Francesconi, p.224.

<sup>76</sup> "Bishop Scalabrini Here," *New York Daily Tribune*, 4 August 1901, p.5.

Generalizio Scalabriniano, in Rome, contains in its holdings fragments of clippings from seven other newspaper articles describing Scalabrini as a papal visitor and an expert in migration affairs.

The significant role that American and Italian journalists could play in sustaining the momentum of Scalabrini's campaign to sensitize people to the needs of migrants probably figured in his decision to visit the United States. This undocumented and hidden agenda would seem reasonable to a person so aware of the impact of the press. The bishop had been conscious of the hostility of American newspapers toward Italian immigrants since 1892. He had been criticized then by *The New York Herald* for a lecture he gave in Rome decrying the lack of referral centers to counsel and protect migrants at major ports of departure.<sup>77</sup> While the article sought to discredit Scalabrini's position on the issue, it served to introduce him to New York readers as a social activist and a significant voice in Italy nine years before his American tour.

Scalabrini's arrival in America as bishop and representative of Pope Leo XIII constituted a media event in the very cities where Italians were facing discrimination and receiving a bad press. American reporters and Italian immigrants were alerted to welcome the bishop by his own missionary priests and brothers working in inner-city Italian settlements.

These men belonged to a new institute founded by Scalabrini in 1887 to minister to Italian migrants. At the time of his visit in 1901, the Missionaries of St. Charles had been in the United States for fourteen years. Scalabrini spoke of them in an interview with *Il Progresso Italo-Americano* during his stay in New York City. He reported that twenty parishes or mission centers in the eastern United States were staffed by "Scalabrinians". "My missionaries have two tasks to fulfill: that of keeping alive the faith of these Italians... and keeping alive the memory of their homeland."<sup>78</sup>

The work of these missionaries, while controversial in some dioceses, had earned them a favorable reputation. They were well received by the American bishops and publicly sanctioned by the pope. Leo XIII officially announced his support of Scalabrini's missionary institute in his Apostolic Letter of December 10, 1888, sent to America's Roman Catholic hierarchy. It indirectly laid the groundwork for the cooperation Scalabrini would receive from Church officials in America and the warm reception he would receive in American cities.<sup>79</sup> Archbishop Corrigan of New York referred to this Apostolic Letter in his introduction of Scalabrini at New York's Catholic Club:

To our Holy Father, whose loving interest in his compatriots (The Italian Immigrant) was evidenced by his touching letter in their behalf to their Hierarchy of America, in December 1888, you (Scalabrini) will bring our unswerving faith together with our hopes and our prayers that he may not only see the years of Peter as Sovereign Pontiff but may also carry out to the utmost his noble plans and purposes for the welfare of the Universal Church."<sup>80</sup>

The support of Leo XIII enhanced both Scalabrini's position as a dignitary of the Vatican City State and his credibility as its spokesman. It gave him the authoritative platform from which to speak to American and Italo-American reporters and, through them, to America.

The press was primed for Scalabrini's trip and he used every means available to remain in the news. The people of Italy and particularly those of Piacenza were able to follow the progress of his journey through regular reports in their local papers. His departure from the Episcopal See of

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<sup>77</sup> Caliaro and Francesconi, p.224.

<sup>78</sup> With Bishop Scalabrini," *Il Progresso Italo-Americano*, 7 August 1901, p.1.

<sup>79</sup> Caliaro and Francesconi, p.443.

<sup>80</sup> "Their Honored Guest," *The Catholic News*, 19 October 1901, p.1

Piacenza and later from the port of Genoa was covered by at least three Italian newspapers.<sup>81</sup> Additional clippings and often untitled and undated fragments of clippings at the Archivio Generalizio Scalabriniano at Rome contain articles in Italian translated from American papers and sent to Italy by wire or post.<sup>82</sup> One particular fragment from an Italian newspaper reprints a letter from Bishop Scalabrini to his secretary, Father Camillo Mangot.<sup>83</sup> These letters from Scalabrini's correspondence while on tour are a diary of reflections and descriptions sent to Mangot on a daily or weekly basis. As published in the newspapers of Piacenza, they read like the installments of an adventure story.

Once a preliminary travel plan for Scalabrini's trip was completed, his missionaries in the cities along the way notified the Italo-American press of his plans. Scalabrini would arrive in New York harbor on August 3, 1901, but the announcements of his coming were already in print by early July. The September 5, 1901, issue of *L'Araldo Italiano* of New York contained an article on Bishop Scalabrini referring to an earlier announcement of his arrival published months before.

"Several months ago, when we announced the forthcoming visit (of Bishop Scalabrini) we briefed you on the clear and high intellectual and moral qualities of this worthy dignitary of the Italian clergy. It would be superfluous to repeat what we wrote, and our poor words now would not do justice to what this occasion calls for."<sup>84</sup>

In the months before his trip and on the eve of his visit to various American cities, the Missionaries of St. Charles circulated to the press what seem to be official biographies of their founder. These "press releases" in English and Italian have been found in ten American and Italo-American newspapers outlining the twenty-five-year career of Bishop Scalabrini.<sup>85</sup> (see appendix 1). They were used as background material for lengthy interviews or as fillers for short announcements of the bishop's arrival. Entire sections of these releases were found in various local newspapers. The fillers highlighted Scalabrini's abilities as both teacher and scholar, briefly mentioning his relief work during the cholera epidemic of 1867.<sup>86</sup> The longer biographies, incorporated into lengthy articles in the Italo-American newspapers, cited his medals for valor awarded by the Italian government, his relief efforts during the 1879 famine in Northern Italy, the founding of the Missionaries of St. Charles and his twenty-fifth anniversary jubilee as a bishop.<sup>87</sup>

The common element in each of the biographical sketches is Scalabrini's establishment of the Italian St. Raphael Society in 1889 for the "moral, physical, intellectual, economic and civic well-

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<sup>81</sup> *La Voce Cattolica, Il Giornale d'Italia, Il Cittadino di Genova.*

<sup>82</sup> "Mons. Scalabrini agli Stati Uniti, Il suo ritorno," reprinted from *La Tribuna* (undated clipping, Archivio Generalizio Scalabriniano).

<sup>83</sup> John Baptist Scalabrini to Mangot, July 18, 1901; July 26, 1901; August 1, 1901; August 2, 1901, and additional correspondence (Archivio Generalizio Scalabriniano).

<sup>84</sup> "Bishop Scalabrini," *L'Araldo Italiano*, 5 September 1901, p.2.

<sup>85</sup> Reprints or variations of the biography of Bishop Scalabrini appeared in English or Italian in the following newspapers: *The Evening Post*, of New York City, 1 August 1901, p.7; *The New York Daily Tribune*, 2 August 1901, p.6; *The Catholic News of the Archdiocese of New York*, 3 August 1901, p.3; *L'Araldo Italiano* of New York, 7 August 1901, p.2; *Il Progresso Italo-Americano* of New York City, 7 August 1901, p.1; *The New Haven Sunday Register*, 1 September 1901, p.1; *La Libertà* of Rhode Island, 19 October 1901, p.1; *L'Eco del Rhode Island*, 19 October 1901, p.1; *L'Eco del Rhode Island*, 26 October 1901, p.1; (an undated clipping, Archivio Generalizio Scalabriniano).

<sup>86</sup> "Bishop Scalabrini Here," *New York Daily Tribune*, 4 August 1901, p.5.

<sup>87</sup> "With Bishop Scalabrini," *Il Progresso Italo-Americano*, 7 August 1901, p.1.

being"<sup>88</sup> of Italian migrants. This lay benevolent organization, patterned after the German St. Raphael Society, was already known for its effective work at the port of New York at the time of Scalabrini's visit. Each biography also noted the extensive study and writing of Scalabrini on the question of Italian migration to America. This much-debated topic of the day spotlighted Scalabrini to the readers of the American press. In all, his reputation preceded him. He was the bishop who "has made a special study of emigration and has shown an ardent interest in everything that pertains to the welfare of the poorer classes among the Italian people".<sup>89</sup>

In addition to the biographies and the fifty-seven documented articles which appeared in twenty-five American newspapers, there were the interviews, published homilies and addresses which Scalabrini delivered in his three-month stay. His public appearances, Masses, confirmations, church dedications and testimonials drew thousands of people. In Boston he attracted "the largest turnout of Italian people ever witnessed in this country at any one time"<sup>90</sup> In New Haven, "half an hour before his arrival, Italian bands and societies were assembling at Union Depot and the crowds that followed the organizations caused a jam on Union Avenue in front of the station".<sup>91</sup> At Utica, "...in spite of the threatening rain, a large crowd watched the service with intense interest".<sup>92</sup>

These large turnouts of both Italians and Americans (in Boston the Banda Roma played "Yankee Doodle" and the entire crowd sang along)<sup>93</sup> were the result of the interest and enthusiasm created and sustained by both the English-language and Italian-language American press. Announcements of Scalabrini's arrival appeared in local papers on the day before his visit. By giving the time of his arrival and the itinerary of any processions and parades, the newspapers participated in publicizing the festivities and drawing people to them. An article entitled, "Coming To Look Into Italian Immigrant Affairs", appeared in *The Evening Post* of New York City.

"On the Italian Royal Mail Steamer, Liguria, of the Navigazione Generale Italiano Florio-Rubattino, due here from Naples next Friday, will come Monsigneur Scalabrini, Archbishop of Piacenza, the founder of the San Raphael Society for The Protection of The Immigrants."<sup>94</sup>

*The New York Daily Tribune* gave the same announcement almost verbatim under the heading, "An Archbishop Coming".<sup>95</sup> *The Evening Leader* of New Haven prepared its readers with these words:

"Bishop Scalabrini of Rome, Italy, who is now in New York City, will arrive here this evening at 7:15. He will probably be met at the station by the united Italian societies of this city and escorted to the parsonage of St. Michael's Church... the line of march will be up Meadow to Church Street, to Chapel, to State, to Grand, to Wallace, to Chapel, to Wooster Place".<sup>96</sup>

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<sup>88</sup> *L'Amico del Popolo*, 4 May 1889.

<sup>89</sup> "Impressive," *The New Haven Union*, 1 September 1901, p.1.

<sup>90</sup> "Warm Italian Welcome," *The Boston Globe*, 6 September 1901, p.5.

<sup>91</sup> "Msgr. Scalabrini Arrives," *New Haven Sunday Register*, 1 September 1901, p.1.

<sup>92</sup> "Cornerstone Well Laid," *Utica Daily Press*, 16 September 1901.

<sup>93</sup> "Italian Bishop Said Farewell," 11 September 1901 (clipping, Archivio Generalizio Scalabriniano).

<sup>94</sup> "Coming To Look Into Italian Immigration Affairs," *The Evening Post*, 1 August 1901, p.1.

<sup>95</sup> "An Archbishop Coming," *New York Daily Tribune*, 2 August 1901, p.6.

<sup>96</sup> "An Italian Bishop Will Be Honored," *The Evening Leader*, 31 August 1901, p.5.

The article also gave the time that Scalabrini was expected to celebrate Mass on the following day.

In an expanded heading, *The Evening News* of Detroit announced, "Italian Bishop To Visit Detroit, Msgr. Scalabrini Will Reach This City Saturday Night. He Will Preach Sunday and Study The Needs of His Countrymen."<sup>97</sup>

Listed under "Religious Ceremonies," the *L'Eco del Rhode Island* not only announced the bishop's arrival but participated in organizing the festivities and directed people to contact their community leaders for more detailed instructions.

"Everyone who wishes to take part in the reception [of Bishop Scalabrini] should notify Mr. Pasquale Meneghelli, president of the San Paolo Society, 140 Acorn Street."<sup>98</sup>

The local press followed through by reporting on the events which surrounded each visit. There are detailed accounts of his arrival at railroad stations, horse and carriage escorts, visits by dignitaries, musical programs, speeches, liturgical and civic ceremonies, the dedication of special service centers, the blessing of churches, the ordination to priesthood of new members of the Missionaries of St. Charles and a report of a retreat which Scalabrini conducted for the Italian priests of the New York City area.

These newspaper accounts have also provided fresh insights into Scalabrini's motivation for the trip and his views on American society which he informally expressed in eleven documented interviews.<sup>99</sup> These brought his words to people unable to attend the ceremonies. As one reporter put it:

"Bishop Scalabrini could not exempt himself from the needs of today's journalism, that is to say, from an interview, which is the elevated or elegant way of saying 'reportage'. So, I thought of asking the illustrious bishop of Piacenza to converse with me, which he agreed to do in such a courteous fashion. He received me as soon as his valet brought him my calling card."<sup>100</sup>

This same reporter writes: "I took leave of him thanking him... for having given me two hours of his time."<sup>101</sup>

Through this expanded coverage, Scalabrini was able to reach a much wider and more diversified audience than the predominantly Italian groups which flocked to his side. For reporters who did not speak Italian, Father Gambera, a Scalabrinian priest, served as an interpreter. The bishop made certain that bilingual members of his missionary institute accompanied him at all times.<sup>102</sup> Father Beccherini of Detroit acted as interpreter both in Detroit and Columbus, Ohio.<sup>103</sup>

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<sup>97</sup> "Italian Bishop to Visit Detroit," *The Evening News*, 20 September 1901 (clippings, Archivio Generalizio Scalabriniano).

<sup>98</sup> "Religious Ceremonies," *L'Eco del Rhode Island*, 12 October 1901, p.1.

<sup>99</sup> Interviews appeared in the following newspapers: *The New Haven Morning Journal*, 2 September 1901, p.2.; *The New Haven Union*, 1 September 1901, p.1; *The Catholic News*, 10 August 1901, p.20; *The New York Times*, 4 August 1901, p.5; *The New York Daily Tribune*, 4 August 1901, p.5; *L'Araldo Italiano*, 3 November 1901, p.1; *Il Progresso Italo-Americano*, 7 August 1901, p.1; *L'Eco del Rhode Island*, 26 October 1901, p.1; *Il Progresso Italo-Americano*, 12 November 1901, p.1; clipping, Columbus, Ohio, Archivio Generalizio Scalabriniano.

<sup>100</sup> "With Bishop Scalabrini - An Interview," *Il Progresso Italo-Americano*, 7 August 1901, p.1.

<sup>101</sup> Ibid.

<sup>102</sup> "Bishop Scalabrini Here," *New York Tribune*, 4 August 1901, p.5.

<sup>103</sup> "Bishop Scalabrini's Visit To The Italian Catholics," (Clipping, Archivio Generalizio Scalabriniano).

While most of these interviews appear as short excerpts incorporated into larger articles, the one published in *L'Araldo Italiano* is six hundred and fifty words.<sup>104</sup>

Each stop on his visit afforded Scalabrini the opportunity to meet the Italian immigrants and speak, through them, to the host society of the United States. The press facilitated this by publishing portions of some of his sermons and speeches. On November 3, 1901, he told a reporter of the *L'Araldo Italiano*:

"Wherever I went I received very joyful welcomes. I found that our Italian colonies are prospering intellectually and economically day after day. I enjoyed speaking to them (I gave 298 talks, at least that is what my secretary says who has been following me)."<sup>105</sup>

Of these 298 talks, at least seven appeared in local papers. The sermon that Scalabrini gave at the dedication of Holy Ghost Church in Providence, Rhode Island, was published in its entirety in *The Evening Telegram* as part of a regular column featured each Monday called "Some Sermons of Yesterday".<sup>106</sup> Scalabrini's lengthy address to the membership of the Catholic Club of New York was translated from French into Italian for the October 24, 1901, issue of *L'Araldo Italiano*,<sup>107</sup> Scalabrini made certain that his remarks at the Catholic Club of New York would appear in an Italian language newspaper by personally inviting the reporter from *L'Araldo Italiano* to the reception.<sup>108</sup> Though it is conjecture, it seems reasonable to assume that more of these addresses would have been published had not the press in America been so preoccupied with the hospitalization, death and funeral of President William McKinley.

According to *Collier's Weekly*, the president was "shot by an anarchist at the Temple of Music, Pan American Exposition in Buffalo at 4 o'clock on the afternoon of Friday, September 6, 1901".<sup>109</sup> For almost five days America watched for news of the president's condition. The press played out the drama with biographies of both McKinley and his assassin, maps and floor plans of the Temple of Music, doctors' reports and extensive interviews. In the tradition of the yellow press, lengthy articles recreated the assassination in every detail accompanied by illustrations sensationalizing the incident.

At the announcement of McKinley's death, the papers blocked out all other stories and gave full coverage to the funeral preparations, eulogies, editorials on violence in America, and other details. It was a three-week media ritual of mourning with little room for anything else.

In the week prior to McKinley's death, as the press kept vigil over his condition, Scalabrini impressed reporters by canceling all but the religious ceremonies of his visit to Boston.

He reflected on the impact of this decision in a letter to his secretary in Italy.

"I have given orders that all festive demonstrations be suspended as a sign of mourning and protest. Our Italians here are a little disappointed, but they have understood the appropriateness of my gesture, which will make an extremely good impression."<sup>110</sup>

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<sup>104</sup> "The Departure of Bishop Scalabrini," *L'Araldo Italiano*, 3 November 1901, p.1.

<sup>105</sup> Ibid.

<sup>106</sup> "Some Sermons of Yesterday," *The Evening Telegram*, 21 October 1901, p.2.

<sup>107</sup> "Words of The Bishop of Piacenza," *L'Araldo Italiano*, 24 October 1901, p.1.

<sup>108</sup> "The Catholic Club," *L'Araldo Italiano*, 17 October 1901, p.1.

<sup>109</sup> "William McKinley Shot," *Collier's Weekly*, 27, No. 24 (September 1901), p.1.

<sup>110</sup> Letter of Bishop John Baptist Scalabrini to Father Camillo Mangot, September 7, 1901 (Archivio Generalizio Scalabriniano).

Scalabrini was correct: his gesture won him headlines in Boston as he celebrated Mass for the president's recovery and preached against violence. His sermon was paraphrased in *The Boston Globe* as part of a lengthy article which featured a large etching of Scalabrini preaching at the Church of The Sacred Heart.<sup>111</sup> (see figure 1) By responding to America's anxiety over the assassination of President McKinley, Scalabrini was able to break through the news blackout and receive substantial coverage in an English-language paper. In the predominantly Irish city of Boston, hostile to the Italian community in the North End, the bishop was able to reassure his listeners and readers that Italian immigrants were religious and patriotic.

"He spoke of the unfortunate lesson taught within a few days by the attempt of an assassin on the life of the president of this country and warned the people to keep out of organizations that sought to undermine constitutional authority. Nothing but evil, he said, could come from such associations, and disgrace to the family and the individual.

"He commended the people for showing their sympathy with the president in his suffering and their condemnation of the attempt on his life by their voluntary giving up of all public marks of rejoicing on this occasion."<sup>112</sup>

Scalabrini transformed a tragedy into a unique opportunity to transmit his message. That *The Boston Globe*, an English-language paper, should cover a peaceful Italian-American demonstration in condemnation of violence is, in itself, an accomplishment for 1901. Italians, normally portrayed in the press as a naturally violent people, were presented to American readers as a peaceful people united by patriotism and as one with Americans in sorrow.

Scalabrini used the press skillfully. As a bishop fighting for the rights of immigrants who remained voiceless in a society discovering the effectiveness of the press, he became their voice. He spoke out on the plight of migrants and his words reached the tabloids of both Italy and America.

Reflecting on Scalabrini's life, two directions emerge in his efforts to bring the facts before the public. He financed and founded newspapers which were not supported by sales or subscriptions. Backed by the Roman Catholic Church, they did not have to compete for readership by sensationalizing their message. Through his five publications, *Il Lavoro*, *Il Catechista Cattolico*, *L'Amico del Popolo*, *La Voce Cattolica*, and *La Verità*, Scalabrini was free to express the teaching of his Church and speak out on social justice in a popular and readable style. On a different level, his pamphlets and published lectures addressed themselves to church and government officials in order to institute relief services and government programs.

Concomitant with this, Scalabrini cultivated an expertise on the issues of migration and immigrant assistance programs. His lecture-tours of Italy and the United States drew public attention to his cause and made him newsworthy. Reporters came to him for interviews and brought his ideas to a much wider audience.

The American visit was a "media event", well received by the American and Italian-American press. The sequence of events followed by the press during his 100-day visit to the United States brought celebrity to Scalabrini and a new image to Italian immigrants.

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<sup>111</sup> "Bishop Scalabrini of Italy Asks The People To Pray For the President," *The Boston Globe*, 9 September 1901, p.5.

<sup>112</sup> Ibid.

## APPENDIX 1

*New York Daily Tribune*, New York  
Friday, August 2, 1901  
p. 6 Col. 5

## AN ARCHBISHOP COMING

*Monsignor Scalabrini Will Look Into Local  
Conditions Among Immigrants*

On the steamer, Liguria, of the Italian Line, which is expected to reach port today, will arrive Monsignor Scalabrini, Archbishop of Piacenza, the founder of the St. Raphael Society for the Protection of Immigrants, a branch of which is in every large port where immigrants are landed. A branch that is especially active is the one in this city. The Archbishop comes here to study the requirements of immigrants and to increase the sphere of action of the St. Raphael Society.

Monsignor Scalabrini was born in 1839 at Fino di Como. He was ordained priest in 1863 and his intention from the start of his career was to devote himself to the missions in foreign lands, but his bishop, Monsignor Marzerati, having expressed to him the desire to have him remain in Italy, where there was a large field to make use of his abilities, the young priest remained at home and afterwards was appointed professor of foreign languages in the Seminary of S. Abbondio, Como. In 1887, at the outbreak of the Cholera epidemic he offered himself as volunteer to assist those stricken by the sickness and for the courage and zealousness the Government decorated him with a medal.

Monsignor Scalabrini is coming especially in the interest of the immigrants and to study their requirements in order to further improve and increase the sphere of action of the St. Raphael Society in this city.

The archbishop's stay in this country will depend upon the length of time it will take for him to become familiar with local conditions among immigrants.



Figure 1

THE BOSTON GLOBE—MONDAY, SEPTEMBER 9, 1901.

## BISHOP SCALABRINI OF ITALY ASKS THE PEOPLE TO PRAY FOR THE PRESIDENT.



BISHOP SCALABRINI AT THE CHURCH OF THE SACRED HEART, NORTH SQ.

In recognition of the public sorrow at the attempt to assassinate President McKinley, the Italian people of the North End gave up all but the religious part of the grand reception they had planned yesterday to Bishop Scalabrini of Pienza, Italy, who is now in the city, making his first visit to the fathers of St. Charles Borromeo, whose community he founded, and whom he sent to care for the spiritual welfare of the Italian people in this country and South America.

The reception as planned included a parade of 39 organizations, numbering several thousand persons, and a public address by the bishop from a balcony erected over the entrance to the church of the Sacred Heart.

Yesterday morning hundreds of Italians went to the North-sq church to at-

tend the mass said by Bishop Scalabrini at 9 o'clock. Those who could not find place in the church waited until 11 o'clock and assisted at the parochial mass, at which the bishop was present on the throne. The church was filled with worshipers, most of whom were men.

Rev. Fr. Rossi of the St. Columbkille's church, Brighton, acted as assistant priest at the throne during the mass, which was celebrated by Rev. Paul Novati, CSCB, with Rev. James Gambetta, CSCB, deacon and Rev. Fr. Joseph, CSCB, subdeacon.

The sermon was preached by Bishop Scalabrini. He besought his hearers to remember that two things were demanded of them as children of the church—obedience to her laws and to those of the country in which they are living.

He spoke of the unfortunate lesson taught within a few days by the attempt of an assassin on the life of the

President of the country, and warned the people to keep out of organizations that sought to undermine constituted authority. Nothing but evil, he said, could come from such associations, and disgrace to the family and the individual.

He commended the people for showing their sympathy with the President in his suffering and their condemnation of the attempt on his life by their voluntary giving up of all public marks of rejoicing on this occasion. He also invited them to join their prayers with those of the church and the people at large for the speedy recovery of the head of the government.

At the end of the mass the bishop, with a golden mitre on his head and the pastoral crozier in his hand, gave the benediction.

In the afternoon solemn vespers were sung, and the bishop conferred the sacrament of confirmation on 200 children.





Painting depicting Bishop Scalabrini with President Theodore Roosevelt on October 10<sup>th</sup> at 10:00 A.M.

## *CHAPTER 4*

### *Scalabrini in America*

On August 10, 1901, Bishop Scalabrini received a letter from Byron N. Celark, a ‘bachelorist,’ as he described himself, from Burlington, Vermont. The letter was sent to the rector of St. Joachim Church in lower Manhattan, which served as headquarters during Scalabrini's 100 days in America. The letter was brief.

"My dear Sir:

Will you kindly grant a request from a stranger? It is this: I am arranging for a public library, books of the pictures and autographs of the world's eminent people. I desire yours very much and so take the liberty to ask if you will kindly grant my request either with an autographed picture (as many have done) or with your autograph on the enclosed sheet of paper.

I enclose an envelope stamped and addressed.

Thanking you in advance for your kindness and craving your pardon at the liberty I have taken."<sup>113</sup>

The holdings at the Archivio Generalizio Scalabriniano, Rome, contain many such letters sent to Scalabrini while in America. Some request autographed pictures. Others are invitations or letters of introduction. They were sent by bishops, priests, employers, librarians, teachers, school children, editors of newspapers and reporters requesting an interview.

A letter from I.M. Fenton, representing the Erie Preserving Co., asked Scalabrini to encourage Italian immigrants to work at the company's new plant at Chautauqua, New York:

"We furnish houses for them. The life is an outdoor one, largely farming, and the health of the people has been most excellent. We trust this letter will reach you and you will be able to send us some people."<sup>114</sup>

A letter from the President of the Catholic Club of New York informed Scalabrini... "that at a meeting of the Board of Management... held November 12, you were unanimously elected as honorary member".<sup>115</sup>

This section of letters at the Archivio Scalabriniano is catalogued as incomplete. Only a portion of the correspondence received by Scalabrini while in the United States is represented. An exact determination of what portion of correspondence has been preserved and the extent of the missing

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<sup>113</sup> Byron N. Celark to John Baptist Scalabrini, August 10, 1901, and additional correspondence (Archivio Generalizio Scalabriniano).

<sup>114</sup> I.M. Fenton to John Baptist Scalabrini, November 14, 1901, and additional correspondence (Archivio Generalizio Scalabriniano).

<sup>115</sup> Sullivan to John Baptist Scalabrini, November 15, 1901, and additional correspondence (Archivio Generalizio Scalabriniano).

letters is impossible. Letters may have been discarded as unimportant and, therefore, never forwarded to Rome. However, the documentation does form a profile of the people who took note of Scalabrini's arrival and his itinerary. Letters from Vermont, North Carolina and Spalding, Missouri indicate English language press coverage even in cities and states not visited by the bishop.<sup>116</sup>

Often it was a press coverage which could not resist the temptation to sensationalize the visit of a colorful foreign dignitary. Despite the official press releases circulated in Italian and English by Scalabrini's own missionaries, newspapers exaggerated the bishop's position in the Roman Catholic Church and endowed him often with unsubstantiated authority. Titles were bestowed on him which were incorrect but very impressive.

In *The Kansas City Journal*, Scalabrini was "far famed".<sup>117</sup> In *The Providence Visitor*, he was called "the distinguished divine".<sup>118</sup> An opening paragraph in *The Boston Herald* referred to him as the "...founder of the Italian Catholic missions in America".<sup>119</sup> *The New York Times* and *The Brooklyn Daily Eagle* elevated him to "...the head of all the Roman Catholic missions throughout the world".<sup>120</sup>

Other newspapers referred to him as: Head of all Italian foreign missions throughout the world, one of the most illustrious and most modern prelates in the true sense of the word, esteemed bishop,<sup>121</sup> illustrious dignitary<sup>122</sup> and distinguished Italian prelate.<sup>123</sup> *The New Haven Sunday Register* was the most accurate. It identified Scalabrini as the "...founder of the missionary order of St. Charles Borromeo and Superior General of the order".<sup>124</sup>

The Italian communities preparing for his visit extended him a hero's welcome. They needed a hero and spokesman in 1901. In the Italian language paper of Rhode Island, Scalabrini was referred to as "...that distinguished prelate, whose name is pronounced by Protestant and Catholics alike with reverence and respect, and with a high sense of wonderment and esteem, because he is considered an authority and a man of foresight, able to see the place of humanity in the modern world".<sup>125</sup>

Many of the articles published in the first weeks of Scalabrini's visit discussed the purpose of his travels to America. The Italian language press spoke of the trip in almost biblical terms. Scalabrini was not just a hero; he was a savior. He was a messenger bringing blessings from a deity who still loved his people and heard their cries for deliverance. In *L'Araldo Italiano*:

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<sup>116</sup> The archival holdings of the Missionaries of St. Charles (Archivio Generalizio Scalabriniano) contains a letter from Burlington, Vermont, and letters from the Italian Colonies in Spalding, Missouri, and North Carolina sent through the Italian Consulate in New York City.

<sup>117</sup> "Italian Bishop Here", *The Kansas City Journal*, (clippings, Archivio Generalizio Scalabriniano).

<sup>118</sup> "New Church", *The Providence Visitor*, 21 October 1901, p.8.

<sup>119</sup> "North End Ecstasy", *The Boston Herald*, 6 September 1901, p.7.

<sup>120</sup> "Msgr. Scalabrini Welcomed", *The New York Times*, 4 August 1901, p.5.

<sup>121</sup> "On Board The Liguria", *Il Progresso Italo-Americano*, 2 August 1901, p.1.

<sup>122</sup> "Bishop Scalabrini", *L'Araldo Italiano*, 5 September 1901, p.2.

<sup>123</sup> "Famous Italian Bishop Coming", 14 August 1901, (clippings, Archivio Generalizio Scalabriniano).

<sup>124</sup> "Msgr. Scalabrini Arrives", *The New Haven Sunday Register*, 1 September 1901, p.1.

<sup>125</sup> "The Blessing of the New Italian Church", *L'Eco del Rhode Island*, 19 October 1901, p.1.

"Bishop Scalabrini will come to render in these faraway lands a personal tribute of affection to his coworkers in the exalted mission which he founded and presently guides."<sup>126</sup>

*Il Progresso Italo-Americano* spoke of him as "one of the most illustrious prelates... [who] came to New York... to study the question of protection for the Italian emigrant firsthand, and to take action when he sees fit".<sup>127</sup> If the Italian language press coverage could serve as a barometer for the popular sentiments within the immigrant community, then Scalabrini was the answer to their prayers.

In another article, *Il Progresso* paid this tribute:

"Is it possible to put our Italian colony finally on the road to progress, now that there is a man who studies our Italian colony from a distance and, as a result of this scholarship, proposes constructive ideas utilizing his study both as a point of departure and to develop a clearly delineated program, establishing even a timetable, namely the three months he will be in New York, in order to see that the proposed ideas be seriously initiated?"<sup>128</sup>

Enthusiasm within the Italian-American community mounted.

"Seeing that the Italian government is doing little or nothing to care for the poor emigrants who live in America in hardship, he himself (Scalabrini) resolved to extend a concerted effort to help those miserable people both in body and in soul."<sup>129</sup>

Some of the English language press chose to take a more subdued, if not skeptical view. They saw no significance in Scalabrini's presence in America. *The Kansas City Journal* wrote:

"The occasion of the visit of the Italian bishop is merely to call on the Italian priests in this country."<sup>130</sup>

*The New York Daily Tribune* described him as a tourist:

"...Bishop Scalabrini of Piacenza, Italy... is on a tour of the Italian missions in this country."<sup>131</sup>

However, not all American newspapers showed such little interest in Scalabrini. Articles appearing in many English language papers proved significant in establishing the bishop's credibility as a foreign dignitary and scholar. Such coverage substantiated that the trip was not occasioned by the whims of a particular bishop but was a serious effort on the part of the Holy See to investigate the conditions of Italians living in the cities of America.

Although an article appearing in an English language paper in New Jersey described Scalabrini's three month visit as a vacation, it did refer to him as a "distinguished Italian prelate [wielding] great influence in Italy".<sup>132</sup> Interviews which the bishop accorded the secular and

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<sup>126</sup> "Bishop Scalabrini", *L'Araldo Italiano*, p.2.

<sup>127</sup> "On Board The Liguria", *Il Progresso Italo-Americano*, p.1.

<sup>128</sup> "With Bishop Scalabrini", *Il Progresso Italo-Americano*, 8 August 1901, p.1.

<sup>129</sup> Fragment of clipping contains no title, source, date or page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>130</sup> "Italian Bishop Here", *The Kansas City Journal*, fragment of clipping containing no date or page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>131</sup> "Archbishop at Ellis Island", *The New York Daily Tribune*, 8 August 1901, p.12.

<sup>132</sup> "Famous Italian Bishop Coming", (Clipping, Archivio Generalizio Scalabriniano).

Catholic press encouraged a growing interest in Scalabrini and laid the groundwork for establishing him as a public figure worthy of note. It was soon acknowledged that Scalabrini was here in an official capacity "regarding the welfare of Italian immigrants in America".<sup>133</sup>

This motive for his visit was found in print as early as a day before his arrival at New York City. While still on board his steamer, *The Daily Tribune*<sup>134</sup> and *The Evening Post*, both of New York City, announced that Scalabrini was "...coming especially in the interest of the immigrants and to study their requirements".<sup>135</sup>

The official newspaper of the Archdiocese of New York discussed the reason for Scalabrini's ocean voyage in five articles during the course of his stay. While *The Catholic News* of 1901 did not have a large readership, it could count every priest and religious in the archdiocese among its subscribers. By archdiocesan mandate each cleric had to subscribe to it and every parish received its fair share of copies to be placed in the back of the church. Even if it were not a willing audience, it was, at least, a captive one.

The pages of *The Catholic News* were devoted to the news of the archdiocese, articles on theology, morality, messages from the bishop, occasional speeches by the Holy Father, and a variety of clerical gossip. An etching of a prominent clergyman appeared on the front page-center of each weekly issue. The majority of these were Irish bishops and priests from the ranks of the archdiocese. On October 19, 1901, an etching of Bishop Scalabrini appeared on the front page of *The Catholic News*.

On October 12, 1901, *The Catholic News* explained the reason for Scalabrini's visit:

"Bishop Scalabrini is here for the purpose of visiting the missions and studying at close range the conditions and needs of Italian immigrants in this country... he will meet the foremost Catholics of the metropolis, the clergy of the archdiocese and other distinguished citizens."<sup>136</sup>

When he landed in America on August 23, this same Catholic paper introduced Scalabrini to its readers in an article on page 3 entitled, "He Comes To This Country To Study Missions Among Italians". The piece was complimentary for a paper which seldom spoke of Italians.

"Bishop Scalabrini will visit these widely scattered establishments and make a thorough study of American life and the needs of his countrymen in the United States. He is a learned and zealous Bishop, who is much honored at home and abroad... The bishop is a fine orator, speaking French as fluently and eloquently as his native tongue. He is known as the Apostle of the Catechism from the fact that one of the most strictly enforced regulations of his diocese is that the laity be thoroughly grounded in the catechism. His priests understand this and as a consequence the spiritual children of Bishop Scalabrini are proverbial for their knowledge of the fundamentals of the Christian religion. Almost fifteen or twenty years ago Monsignor Scalabrini established the Missionary Society of St. Charles Borromeo, which has supplied the bishops of America with many good zealous Italian priests."<sup>137</sup>

Copy such as this which appeared in local papers not only served to compliment Bishop Scalabrini personally, but also began to crack the almost indestructible foundation of stereotypical

<sup>133</sup> "New Church", *The Providence Visitor*, p.8.

<sup>134</sup> "An Archbishop Coming", *New York Daily Tribune*, 2 August 1901, p.6.

<sup>135</sup> "Coming To Look Into Italian Immigrant Affairs", *The Evening Post*, 1 August 1901, p.7.

<sup>136</sup> "In Honor of Bishop Scalabrini", *The Catholic News*, 12 October 1901, p.1.

<sup>137</sup> "Bishop Scalabrini's Visit", *The Catholic News*, 3 August 1901,



images. Here was an Italian who was referred to as learned, zealous, honored internationally, a fine orator, fluent in French and an apostle of teaching. Seldom were such characteristics associated with an Italian to be found in an American newspaper.

Scalabrini's welcome to New York City was particularly warm due to his friendship with the ordinary of this large archdiocese, Archbishop Michael Augustine Corrigan. In many ways the head of this archdiocese was the voice of the Catholic Church in America. New York City was the ideal place both to begin and to conclude his travels. The accolades which Scalabrini received from the influential leader of such a prestigious archdiocese served him well during the rest of his trip. The support which Corrigan gave to Scalabrini is sensed in the tribute paid by Corrigan at the Catholic Club of New York:

"Your visit to this country is the fulfillment of a wish long cherished both on your part and on mine. You will recall that time and again by letter and twice by a personal visit to your beautiful Piacenza, I urged Your Excellency to tempt the trackless ocean and learn for yourself the condition of compatriots in the New World...

"To our Holy Father, whose loving interest in his compatriots was evidence by his touching letter in their behalf of the Hierarchy of America, In December 1888, you will bring our unswerving fealty..."<sup>138</sup>

Scalabrini's affiliation with the Pope brought prestige to his mission in the United States. As an emissary on special assignment, Scalabrini's counsel, his impressions of America, and vision for the future of Italians in the United States were major news items in many cities and towns seldom visited by dignitaries from abroad.

The fragment of an article from a Detroit paper illustrates the color and prestige which the Pope's name brought to Scalabrini's arrival.

" 'Arrivero serrato Sabbatto Scalabrini', is the wording of the telegram received by Rev. Francis Beccherini, pastor of San Francesco Italian Church. It announces Scalabrini, of Piacenza, Italy, who is on a special mission to North and South America, delegated by Pope Leo XIII to inquire into the conditions of the Italian immigrants in this country, their churches, schools, pastors, etc." <sup>139</sup>

This is a fragment from an article published just before Scalabrini's departure from America.

"Bishop Scalabrini, who was delegated by the Pope to prepare a report on the condition of the Italian immigrants in this country, has about completed his mission and will return to Rome next Tuesday..."<sup>140</sup>

Scalabrini's own personal charism seems to have excited respect and admiration from reporters of both the Italian and English language press. In the absence of news photos, reporters described Scalabrini to their readers in almost heroic or saintly terms. Some of their editorial reflections are embarrassing in their lack of even a semblance of objectivity or restraint. The reporter of *Il Progresso*, a New York City based Italian language weekly, recounted his meeting with the bishop in the parish house of the Church of St. Joachim on Roosevelt Street:

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<sup>138</sup> "Their Honored Guest", *The Catholic News*, 19 October 1901.

<sup>139</sup> *The Evening News*, 20 September 1901, (clipping, Archivio Generalizio Scalabriniano).

<sup>140</sup> "Care of Immigrants", fragment of clipping contains no source, date or page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

"His greeting itself revealed the man... he extended his hand, while smiling and poised. I observed the man, as he spoke, and he appeared to me thin, tall, dressed in his dark cassock bordered with purple, his face flushed, placid, and frank, his two eyes, serene and showing forth an expression of ineffable goodness. Bishop Scalabrini is 62 years old. While his birth record says this, he appears much younger, which is something strange for one who has lived a life so laborious and active that it should have extracted God knows what energy."<sup>141</sup>

Some English language papers were no less complimentary. A reporter in Kansas City had this to say:

"He is an inspiring looking man. His head is an ideal one, the forehead being large though slightly receding, the nose, as might be expected, Roman, the upper and lower lip firm, the jaw square set and every line in the face showing as though chiseled in marble. His voice is resonant, reminding theater-goers of Eugene Cowles."<sup>142</sup>

A reporter from *The New Haven Union* described the bishop in these words:

"Bishop Scalabrini is a plain, old fashioned appearing man. He has merry eyes and a benign countenance. One feels that he is sincere in every word and movement."<sup>143</sup>

Enthusiasm for Scalabrini's visit had escalated to such an extent even in American papers, that the bishop found it necessary to refute rumors that he would be named to the Holy See's post of Apostolic Delegate to the United States. In this regard, the *New Haven Sunday Register* published the following on its front page:

"In a brief conversation with the Register reporter he [Scalabrini] said that he was not to succeed Msgr. Martinelli as the Papal Delegate in the United States. Rumors have connected the Monsignor with the office now occupied by Msgr. Martinelli."<sup>144</sup>

If public response is any measure of the impact of this press coverage, the Missionaries of St. Charles must have been pleased. The crowds were large. The receptions which Scalabrini received during his 100-day visit were enthusiastic. Even the death of President McKinley dampened neither the spirit of the immigrants who longed to see a representative from their native Italy nor that of the Americans whose curiosity had been aroused.

At each of Scalabrini's stopovers, preparations had been in progress months in advance.<sup>145</sup> Entire parishes were mobilized. Children were prepared for First Communion and Confirmation. Commemorative medallions were struck.<sup>146</sup> There were concerts, fireworks, liturgical celebrations and parades. Banners in English and Italian were hung and the police had great difficulty in containing the crowds. As one Italian paper put it:

"Wherever this great man who is so learned, religious and endearing to the welfare of the Italians goes, he receives tremendous homage. Places like New York, Boston and New Haven have already proved this, as well as many other cities where entire

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<sup>141</sup> "With Bishop Scalabrini - An Interview", *Il Progresso Italo-Americano*, 7 August 1901, p.1.

<sup>142</sup> "Italian Bishop Here", *The Kansas City Journal* (undated clipping, Archivio Generalizio Scalabriniano).

<sup>143</sup> "Impressive", *The New Haven Union*, 1 September 1901, p.1. (This description of Scalabrini also appeared in *The New Haven Journal* under the heading "Msgr. Scalabrini In Town", 2 September 1901, p.2).

<sup>144</sup> "Msgr. Scalabrini Arrives", *New Haven Sunday Register*, p.1.

<sup>145</sup> "Warm Italian Welcome", *The Boston Globe*, 6 September 1901, p.5.

<sup>146</sup> Ibid.



communities, one can say, went to the train station to welcome this archbishop of Piacenza. He does honor to us, and the pride of our native land."<sup>147</sup>

It was the English language press which gave detailed accounts of Scalabrini's arrival in New York City off the steamship Liguria.

"Bishop Scalabrini, bishop of Piacencia, Italy, arrived this morning on the Italian steamer Liguria. He was met by a reception committee and by a delegation of the priests from St. Joachim's Mission on Roosevelt Street, accompanied by a band.

"The bishop was taken off the steamer at Quarantine and conveyed to the foot of Twenty-fourth Street on the Steamer George Starr."

*(The Brooklyn Daily Eagle)*<sup>148</sup>

"On boarding the George Starr, which had been specially chartered to meet him, the archbishop was welcomed by a speech delivered by two Italian children - a little boy named Molineelli and an equally diminutive girl named Katie Rappetti. Archbishop Scalabrini, replying, said, in part,

"I am pleased to be among you in this land of liberty. I hear that Italian Americans are very patriotic citizens of this great country, and I am glad to know it."

*(The New York Times)*<sup>149</sup>

"George Starr sailed to Twenty-fourth street, North River, where the party disembarked and entered carriages which conveyed them to the Mission of St. Joachim".

*(The New York Daily Tribune)*<sup>150</sup>

"Here there were many carriages which moved in procession.

"In the neighborhood of the church on Roosevelt Street, erected by the missionaries of St. Joachim, a large crowd of Americans and Italians waited the arrival of the bishop and when he came, there was an outburst of applause."

*(fragment of clipping)*<sup>151</sup>

"Archbishop Corrigan called about 2:30 o'clock and welcomed the foreign prelate. Later Bishop Scalabrini returned the call and was taken for a drive through Central Park by the Archbishop. He returned to the mission where he remained for the night."

*(The New York Daily Tribune)*<sup>152</sup>

When Bishop Scalabrini visited the Italian Church of Holy Rosary in Jersey City, *The Catholic News* described the crowds.

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<sup>147</sup> "Religious Ceremonies", *L'Eco del Rhode Island*, 12 October 1901, p.1.

<sup>148</sup> "Bishop Scalabrini Here", *The Brooklyn Daily Eagle*, 3 August 1901, p.2.

<sup>149</sup> "Msgr. Scalabrini Welcomed", *The New York Times*, 4 August 1901, p.5.

<sup>150</sup> "Bishop Scalabrini Here" *The New York Daily Tribune*, 4 August, 1901, p.5.

<sup>151</sup> Unknown source (clipping, Archivio Generalizio Scalabriniano).

<sup>152</sup> "Bishop Scalabrini Here", *The New York Daily Tribune*, p.5.

"The Rev. Vincent Sciolla, rector of the church, made extensive preparations for the Bishop's visit and every Italo-American Catholic in Hudson County and all the societies paraded to the Pavonia ferry and escorted the Bishop to the church on Sixth Street. There were four bands of music and over five hundred men in line.

"When the church was reached, the crowd was so great that it was impossible for them all to get inside of the edifice and hundreds stood upon the steps in the rain while the bishop gave the benediction..."<sup>153</sup>

By accounts which appeared in the English language press of New Haven, Bishop Scalabrini's arrival in that city was remarkable. *The New Haven Sunday Register*, *The New Haven Union*, *The New Haven Morning Journal* and *Courier* each described the day in detail.

"Bishop Scalabrini reached this city from New York at 7:55 o'clock last evening. Half an hour before his arrival, Italian bands and societies were assembling at the Union depot and the crowds that followed the organizations caused a jam on Union Avenue in front of the station.

"After the party arrived, there was a short delay in the starting of the procession, to permit the archbishop to don his priestly robes. He wore a scarlet cassock and on his head a beretta of the same color. He rode in a carriage with two priests."

(*The New Haven Register*)<sup>154</sup>

"Every organization carried the American flag, the flag of Italy, and the ensign of the order. One society was equipped throughout with Chinese lanterns, which were carried on poles, making a very pretty effect.

"The procession escorting Msgr. Scalabrini came up Meadow and Church Streets and turned down Chapel to Wooster Square. St. Michael's Church was brilliantly illuminated on the exterior with red, white and blue electric lights.

"... The Italians showed the most intense devotion throughout the evening, many falling on their knees as the procession passed along the streets. The church was crowded to the doors, there being no room to gain an entrance."

(*The New Haven Union*)<sup>155</sup>

The *New Haven Palladium* described Scalabrini's second day in New Haven as "one of the biggest days in the history of St. Michael's Church of this city... large congregations flocked to the morning and afternoon services to get a look at the great official and receive his blessing."<sup>156</sup>

That afternoon, the bishop administered the sacrament of Confirmation to 400 Italian children. According to the *Palladium*, this was the largest class to be confirmed in the New Haven area.<sup>157</sup> The ceremony and reception which followed were attended not only by Italian clergy and members of the Missionaries of St. Charles, but also by local non-Italian pastors.<sup>158</sup>

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<sup>153</sup> "Bishop Scalabrini in Jersey City", *The Catholic News*, 24 August 1901, p.2.

<sup>154</sup> "Msgr. Scalabrini Arrives", *The New Haven Sunday Register*, p.1.

<sup>155</sup> "Impressive", *The New Haven Union*, p.1.

<sup>156</sup> "Confirmed 400", *The New Haven Palladium*, 2 September 1901.

<sup>157</sup> Ibid.

<sup>158</sup> Ibid.

Scalabrini arrived in Boston on September 5, 1901, following his stay in New Haven. *The Boston Globe* described the event in its September 6th edition on page 5.

The arrival of Archbishop Scalabrini in this city last evening was an event that will not be forgotten in Italian circles for a long time. For several months the 30 or more Italian church societies have been preparing for his coming.

"In the line of march there were about 100 carriages, each of which contained officers or representatives from church and fraternal organizations.

"At the North End were many handsome decorations. There were thousands of Chinese lanterns and small candles used to show off the colors of Italy and America. Much red fire was also used, while at times could be seen exposed life-like pictures of the archbishop.

As the parades came to the Italian section, the crowd became such that it was almost impossible to continue. As soon as the police cleared one section of the street the men, women and children would at once fall back again from the narrow sidewalks. From the windows, telegraph poles, and fire escapes thousands saw the bishop, who was cheered from time to time."<sup>159</sup>

In covering the arrival of Scalabrini to Boston's North End, *The Boston Herald* entitled its article "North End Ecstasy". The paper reported that, "Thousands of men, women and children filled the streets and crowded every possible vantage point to see the bishop". The article continued:

"Crowds greeted the procession all along, but the enthusiasm reached its climax at the North End. Practically the whole Italian quarter was decorated, and the colors of Italy and the United States were in evidence from every window. Hundreds of lanterns were lighted and there were elaborate effects to incandescent. The Sacred Heart Church presented a handsome spectacle."<sup>160</sup>

The reception for Scalabrini in Providence, Rhode Island, was no less impressive. His visit marked a triumph for the Italians who had struggled to build their own church. When the Missionaries of St. Charles had first arrived in Rhode Island, they petitioned the diocese for permission to build a church for the large immigrant community in the Italian section of Providence. After a difficult but effective campaign within the Italian community which would comprise the parish, and despite the low socio-economic profile of the area, the sufficient funds were collected. The structure of the church was completed in time for Bishop Scalabrini to dedicate the church and celebrate the first Mass.

The reporter from the *Evening Telegram* counted "1,500 Italian and American Catholics crowded in the basement of the church of the Holy Ghost".<sup>161</sup>

Clergy from all over the state of Rhode Island gathered to join the procession into the new church.

"When the procession of priests arrived at the entrance, it stopped for a few moments while Bishop Scalabrini blessed that portion of the building. The crush here of persons anxious to see the distinguished churchman was great, and the officers had all they could do to keep the crowd from surging forward and interrupting the services.

<sup>159</sup> "Warm Italian Welcome", *The Boston Globe*, p.5.

<sup>160</sup> "North End Ecstasy", *The Boston Herald*, p.7.

<sup>161</sup> "Some Sermons of Yesterday", *The Evening Telegram*, 21 October 1901, p.2.

"After the priestly party had entered the church, the doors were closed.  
 "For a long time, previous to this, all the seats had been occupied."<sup>162</sup>

*The Kansas City Journal* described the confusion precipitated by Scalabrini's presence at the Italian church for Confirmation.

"Italy claimed the Italian, and a thousand men and women and more turned out to greet him. Headed by a band, and another not far behind, and still a third, the five societies and fraternal orders of Italians residing in Kansas City marched from their church... took a carriage with them for Bishop Scalabrini, picked him up at Bishop Hogan's residence, and escorted him with stirring music, banners flaunted in the brisk breeze of the early morning, the colony looked happy.

"Those English-speaking Catholics who went to the Confirmation exercises in the afternoon witnessed such a spectacle as they never before beheld the like of. When every seat in the church was filled half an hour before the appointed time for commencing the ceremonies, 800 people were yet outside clamoring to gain admission... and the babies! Everybody had a baby. Some of them looked to be not more than a fortnight old. They were so tiny, but they must have been because they howled so loud."<sup>163</sup>

Scalabrini had captured the imaginations of the Italian immigrants and piqued the interest of America's citizens. The bishop succeeded in gathering a diversified audience about him and he did not fail to speak to them during the three months and ten days of his visit. He gave 298 talks, many of which were quoted or paraphrased in the 25 newspapers which covered the trip. His respect for the power of the press, an outgrowth of his own involvement in managing and sponsoring newspapers and journals, also made him keenly aware of the needs and posture of his audience.

Scalabrini was no stranger to the emotional "gut" reactions nor the political forces unleashed by the dynamics of migration: the prejudice of both the host and migrant groups, the temptation to resort to violence in both the new arrivals struggling to survive and the resident population seeking to maintain parameters around what they jealously call their own, the lack of education imprisoning the migrants to the pathology of the ghetto, the frustration of those unable to speak the language, the mutual fear and distrust, the need to be accepted and cling to the popular traditions.

Scalabrini spoke to the Italian immigrants and through them to America. In publishing an excerpt of one of Scalabrini's homilies, the reporter of the *Kansas City Journal* told his readers:

"The bishop said this in Italian, and no doubt in excellent terms, but that is what he said and it is worth printing in English because it applies to everyone perhaps."<sup>164</sup>

That an American reporter should bother to read a translation of an address by an Italian bishop is unusual given the anticlerical bent of 1901. That this reporter should recognize in Scalabrini's words a validity which transcended the prejudice of the day and, therefore, recommend these words to his American readers is remarkable.

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<sup>162</sup> Ibid.

<sup>163</sup> "Italian Bishop Here", *The Kansas City Journal*, (clipping, Archivio Generalizio Scalabriniano).

<sup>164</sup> Ibid.

Scalabrini sought the remarkable. He was intent on image transformation. He desired to establish a new model of behavior for both the Italian migrants to emulate and the American citizens to appreciate. The leaders within the Italian community in America were very quick to comprehend the significance of Scalabrini's presence and its potential for stemming prejudice and discord even among themselves.

As the reporter of *Il Progresso* observed:

"If the presence of Bishop Scalabrini in New York does truly signify the promised dawn of a beautiful sunny day, the hope of seeing ended among us the usual arguing and bickering, then, without a doubt, there will come to us the benefit of his teaching and will arise among us people who are interested in removing from our colony, in the fulfillment of their duty, the silly angers, the degrading ironies and the sterile ambitions."<sup>165</sup>

Italian papers such as *L'Araldo Italiano* advised the colony that Scalabrini's visit was an opportune moment to create a new image of themselves.

"The Italians will greet him with spontaneity and cordiality of which he is deserving, since his visit here, where our name (as Italians) is not connected (exactly) with roses, will give a large moral boost to every aspect of our nationality."<sup>166</sup>

The Italian community trusted Scalabrini. He expressed no ulterior motives and his twenty-five year career as a bishop strengthened his credibility. He was on the side of the immigrants and the Italians believed it. They did not feel used or manipulated and their trust was echoed in the Italian-American press.

*L'Eco del Rhode Island* reassured its readers:

"On his tour of the United States the Bishop of Piacenza has often recommended us Italians to the leaders of this great republic, always mentioning to them the good priests of our far away native land."<sup>167</sup>

The Italian community saw in Scalabrini the spokesperson that had the integrity and public attention to champion their cause. In an interview to *L'Araldo Italiano*, Scalabrini recalled his own words to President Theodore Roosevelt whom he visited for 20 minutes on October 10, 1901.

"The future is open to our Italians, as long as we are united together and allow ourselves to be guided by our Faith. And this is just what I told President Roosevelt: The Italian presence, as long as it moves together and above all keeps itself religious, can become one of the pillars of the American framework. In fact, it is the press which must help foster this cohesion. United and Religious. That's it."<sup>168</sup>

It is not clear whether Scalabrini was referring to the role of the press in general or to the Italian-American press. Since this was an interview given to the *L'Araldo*, one can assume he was referring primarily to the latter. An Italian-American press which fractionalized the immigrant community by fostering ancient intergroup jealousies and hatreds, and which failed to consolidate community

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<sup>165</sup> "With Bishop Scalabrini", *Il Progresso Italo-Americano*, p.1.

<sup>166</sup> "Bishop Scalabrini", *L'Araldo Italiano*, 5 September 1901, p.2.

<sup>167</sup> "Last Saturday", *L'Eco del Rhode Island*, 26 October 1901, p.1.

<sup>168</sup> "The Departure of Bishop Scalabrini", *L'Araldo Italiano*, 13 November 1901, p.1.

leadership would never establish a broad community base or mold the Italian Immigrants into a strong, intelligent and articulate political and social force.

As a bishop of the Roman Catholic Church, Scalabrini was convinced that a strong common faith would unify the immigrants. As a journalist, social activist, and bishop, he saw no distinction between his concern to preserve truth and his responsibility to preserve faith. According to Scalabrini, the immigrant could better survive the traumatic ordeal of migration through a reliance on a well-grounded and authentic faith in God and His Church. With the Church as their advocate, immigrants need not resort to violence in order to be heard.

Reflecting on the difficulties awaiting the Italian immigrants, Scalabrini published a pamphlet on "Italian Emigrants in America" in 1887. He wrote:

"How many disappointments, how many new sufferings is an uncertain future preparing for them? How many will emerge victorious in the struggle for existence? How many will die mid the turmoil in the cities or the silence of some uninhabitable plain? How many, though they find bread for their bodies, will have no bread for their souls, which is just as necessary, and, in a totally material ambiance, will love the faith of their fathers?

"... And those who win out the cruel struggle for existence, alas, isolated, they forget all supernatural concepts, all precepts of Christian morality, day by day lose all religious sense, for not nourished by pious practices, they allow brutal instincts to replace more noble aspirations."<sup>169</sup>

As American audiences listened, Scalabrini admonished the Italian immigrants to abandon brutal instincts. He spoke out against violence and violent organizations which attacked civil authority. A reporter of *The Boston Globe* paraphrased the major themes of one of Scalabrini's homilies on September 9, 1901.

"He besought his hearers to remember that two things were demanded of them as children of the Church - obedience to her laws and to those of the country in which they were living.

"He spoke of the unfortunate lesson taught within a few days by the attempt of an assassin on the life of the president of the country and warned the people to keep out of organizations that sought to undermine constituted authority. Nothing but evil, he said, could come from such associations, and disgrace to the family and the individual."<sup>170</sup>

Speaking to a large crowd in Columbus, Ohio, Scalabrini reiterated the importance of fidelity to both religion and sound ideals.

"He said that he realized that they were making a sacrifice to keep alive, in the new country, the faith of the fatherland. He admonished them to honor their religion, not alone by words but by works, and to cherish the traditions and the language of their

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<sup>169</sup> Marco Caliaro and Mario Francesconi, *John Baptist Scalabrini: Apostle To The Emigrants*, trans. Alba I. Zizzamia (New York: Center for Migration Studies, 1977), p.173.

<sup>170</sup> "Bishop Scalabrini of Italy Asks The People To Pray For The President", *The Boston Globe*, 9 September 1901, p.5.

fathers. He urged them to be good citizens and to educate their children to be citizens..."<sup>171</sup>

Scalabrini's first words in the United States were on the importance of loyalty to church and state. It was a theme he would often touch upon during his travels. These particular remarks were recorded by a reporter of *The New York Times* as the bishop stepped off the boat at New York Harbor.

"I hear that Italian Americans are very patriotic citizens of this great country, and I am very glad to know it. I know that you love your religion, and you, therefore, cannot fail to be good citizens, for religion and patriotism go hand in hand."<sup>172</sup>

*The Kansas City Journal* quoted Scalabrini's address on the importance of fidelity and allegiance. With such remarks, the bishop sought to associate the immigrant community with an abiding concern for civic obedience and religious fervor. Such an association was rare in the American press. His words in Missouri were stern as he delivered a warning to Italian immigrants against participating in activities which might justify the criticism which they had received or might justify the prejudice he was trying to stop.

"Stick to your Church and you will not go far wrong. Too many of you cannot understand the measure of liberty you get when you come here from our land, and you not only forsake your earldom but you forsake your Church. Then you leave all bounds - for there are bounds about you in the United States - and when you forsake your bounds of church and state you join societies which kill rules. We are now deploring the death of our king and your president, both due to the circumstances of men losing their sense of faithfulness when they lost their sense of allegiance."<sup>173</sup>

While Scalabrini abhorred violence as futile and ultimately self-destructive, he could appreciate it as the desperate response of powerless immigrants on the parameters of a society which gave them little assistance, sympathy or welcome. Scalabrini felt that the key to breaking free from the imprisonment of the ghetto was education. America held out opportunities to those who demonstrated the perseverance and discipline of study. Scalabrini did not consider money to be the solution to the plight of the immigrant. The fast dollar might put bread on the table today but it could not guarantee a voice in American society. Immigrants would always remain outsiders unless they were able to compete scholastically with Americans.

Scalabrini spoke of the importance of education at the dedication of the Church of the Holy Ghost in Providence, Rhode Island. *The Evening Telegram* published his words.

"... In Italy, there are splendid church buildings, all of them built by people who do not have as many advantages as they do in this country, where if any man goes out in the world to do battle with fate he is almost sure to succeed if he is ambitious.

"On this account the Italians... should learn the ways of the American people, learn to be broad-minded, forget clannish ties if they drag them into the mire of their ambitions and become educated citizens. Let the boy growing up learn some useful trade, if he cannot be educated in college. Instead of all being day laborers, let them have some artisan, mechanic or skilled workman in every

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<sup>171</sup> Unknown source (clipping, Archivio Generalizio Scalabriniano).

<sup>172</sup> "Msgr. Scalabrini Welcomed", *The New York Times*, p.5.

<sup>173</sup> *The Kansas City Journal*, (clipping, Archivio Generalizio Scalabriniano).

family. The Italians have it in them and they are rapidly becoming a power in the government. This should be cultivated so, if they are recognized as a factor in this way, their condition is sure to better."<sup>174</sup>

When this address of Scalabrini was translated into English and published in the *Telegram* the next day, American readers received a message meant as much for them as it was for the Italian immigrants who the day before attended the church dedication. Scalabrini assured his audience that upward mobility would soon lift the immigrants into positions of political clout. As these Italians entered the ranks of education, politics and the arts, they would no longer be considered a passing phenomenon but a force to be reckoned with and a voice to be heard.

In many of the interviews granted by Scalabrini, he spoke of establishing a parochial school system for the children of Italian immigrants. These schools would be organized by the various national parishes founded to serve immigrant communities.

Scalabrini was aware of the difficulties which immigrant children faced in the American public school system. Language was not their only impediment to understanding. He envisioned a learning environment which went beyond the formation of ideal Americans: patriotic, knowledgeable in American history, English-speaking and indistinguishable from any other Americans. This had become the goal of the American public school system and the American Church. Prominent members of the Catholic Hierarchy like Cardinal Gibbons of Baltimore and Bishop Ireland of St. Paul saw the Church as the best vehicle for transforming foreigners into Americans.<sup>175</sup> Scalabrini sensed the need for a more dynamic approach to growth and education.

He was convinced that to be an American you did not have to become un-Italian. A healthy pride in one's own culture and traditions would develop a profound appreciation for all cultures.

Scalabrini spoke of these ideas at a reception in New Haven. *The New Haven Union* reporter published this reaction to the bishop's words:

"It is a striking fact that the Italians are the only Catholics in this country who are without a parochial school system. There is only one Italian parochial school in the United States and it is in Buffalo. The bishop (Scalabrini) long ago conceived the idea of starting a movement in favor of Italian parochial schools in this country, and that is mainly his purpose here at this time.

"In South America the parochial school system is very thoroughly established, and it is the bishop's intention to excite the same interest here... Occasionally he becomes enthusiastic, and especially was his interest manifest when he dwelt on the importance of Italians studying and remembering their native language and retaining the traditions of their country and religion. But he was sharp enough to add: 'Of course, I believe in a thorough English education. But the Italian citizens of the United States should learn both. There is no reason why in studying the language and customs of his adopted country he should forget the land that gave him birth'."<sup>176</sup>

In *The New Haven Morning Journal and Courier*, a reporter wrote:

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<sup>174</sup> "Some Sermons of Yesterday", *The Evening Telegram*, p.2.

<sup>175</sup> "Silvano M. Tomasi, *Piety and Power: The Role of The Italian Parishes in The New York Metropolitan Area, 1880-1930* (New York: Center for Migration Studies, 1975), p.44.

<sup>176</sup> "Impressive", *The New Haven Union*, p.1.



"In an interview yesterday, the bishop said that the system of parochial schools which he would have established among the Italians here differs not at all from those in existence among Irish and German Catholics. The only reason why these schools have not been started among the Italians is that they are a very poor class, and in their struggle for a livelihood have neglected this most important phase of education."<sup>177</sup>

In *L'Eco del Rhode Island*, a reporter recalled, "The last words which he directed to me were a strong recommendation to push the idea for many Italian schools, in order to keep alive our beautiful native tongue."<sup>178</sup>

Scalabrini utilized both the press coverage he received and the gatherings at which he spoke to build up enthusiasm and public response for an Italian parochial school system. An educational system sensitive to the needs of the immigrants was central to Scalabrini's solution for the poverty of the ghettos. When asked by a reporter to explain what he proposed to achieve in America, Scalabrini was clear:

"Two things - establish schools and provide a hospice for the needy ones who land on this soil without family or sufficient means and help them, as much as possible, to establish themselves by finding work."<sup>179</sup>

These two goals addressed the poverty and futility of the ghetto from different vantage points. By providing work for the immigrants, they would become self-sufficient and productive citizens. By establishing schools for their children, the potential for upward mobility would become a reality. Pride in their Italian heritage would slowly develop a common bond among them and create a unity against the prejudice of society. With the tools of education and self-esteem, the Italian immigrants would cease to be the victims of negative images and become image-makers themselves. In Scalabrini's words:

"Indeed, I firmly believe that the Italian schools here are necessary because only with the Italian language will we be able to give that unity and strength which so much of the emigrant population now lacks."<sup>180</sup>

As Scalabrini traveled from city to city, his proposal for a school system began to gain momentum. A reporter in Detroit wrote:

"The visit of Bishop Scalabrini to this country means much for the Italian Catholics. It means that schools will be erected, churches built, and perhaps a seminary established... The Italians intend to have a parochial school in Detroit in the near future."<sup>181</sup>

Scalabrini's message to both American society and the immigrants it rejected envisioned an Italian Catholic educational system, a socio-economic mobility out of the immigrant ghetto, and an end to the need for violence and crime as a means for clout and fidelity to the civic ideals esteemed by all Americans.

Scalabrini desired to root his suggestions and initiatives in a sound theological base. He was a bishop, and the motivation for his social involvement, his desire for justice, and his abiding concern

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<sup>177</sup> "Msgr. Scalabrini In Town", *The New Haven Morning Journal and Courier*, 2 September 1901, p.2.

<sup>178</sup> "Last Saturday", *L'Eco del Rhode Island*, p.1.

<sup>179</sup> "With Bishop Scalabrini - An Interview", *Il Progresso Italo-Americano*, p.1.

<sup>180</sup> Ibid.

<sup>181</sup> "Italian Bishop to Visit Detroit", *The Evening News*, 20 September 1901, n.p.

for migrants was his faith in Christ. It was a faith shared by the predominantly Irish hierarchy of the Catholic Church in America, and Scalabrini used it as the common ground from which to speak at The Catholic Club of New York. Archbishop Corrigan of New York requested that the governing boards of this exclusive club tend a reception in Scalabrini's honor. The black-tie affair brought together the elite and powerful of the city's Catholic community. Its membership represented banking, government, media and the arts.

*L'Araldo Italiano* described the club to its readers in great detail (Appendix 1).

"The Catholic Club, situated in a large building on its own property at 120 Central Park S., is one of the richest, most venerable and powerful clubs in the metropolis. It has 1,143 members, among whom are millionaires, civil and judicial magistrates, professionals, generals, admirals, senators, members of the House and also men of national fame. The celebrations and receptions which are given in its halls, are the events of New York Society, which the press covers as it did the stunning events of the 14th Century."<sup>182</sup>

While the glowing description in the *L'Araldo* seems exaggerated, membership in the club signified status in the powerful Irish Catholic community of New York. The reception would guarantee Catholic press coverage and would afford Scalabrini the opportunity to address the American Church through one of its most powerful dioceses.

News of the event spread through the Italian communities. As this prestigious club opened its doors to Scalabrini, it also was opening its doors to an Italian. His presence at the dais table occasioned words of praise for Italy and its immigrants from American Catholics who normally considered Italians poor representatives of the Catholic faith.<sup>183</sup>

In his address to the club that evening, its president, John A. Sullivan, spoke of the admirable qualities which Italian immigrants had demonstrated in America when faced with prejudice. He called upon all Catholics to be united in concern for their mutual needs. The complete text of Sullivan's presentation was printed on the front page of *The Catholic News*. (Appendix 2).

Speaking about Italian immigrants, Sullivan says:

They labor under many disadvantages. Alien in race and language, unfamiliar with manners and customs that prevail here, theirs is a difficult task and yet everyone at all familiar with the subject will admit that by reason of their patient industry, their willingness to accept work—however humble—that will provide their families a decent honest living, their generally quiet, orderly and law-abiding habits, they have made substantial progress and are destined in a few years to become an important factor in the body politic.

"...Holding a common faith, it would be strange indeed if we, the older Catholic citizens of America, did not feel a cordial and sympathetic interest in your people who have cast their lot with us and so, Monsignor, your visit to America and the good work which has brought you, has enlisted our sincerest good-will and respect."<sup>184</sup>

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<sup>182</sup> "The Catholic Club", *L'Araldo Italiano*, 17 October 1901, p.1.

<sup>183</sup> Tomasi, *Piety and Power*, p.45.

<sup>184</sup> "Their Honored Guest", *The Catholic News*, 19 October 1901, p.1.

Seldom in this period of American history had Italians been referred to as "generally quiet, orderly, and law-abiding". The sentiments of Sullivan stand in sharp contrast to the biting political satire and prejudicial comments which flourished in the America of 1901.

The Italian-American press hoped that this event would have a lasting and far-reaching significance in the struggle of immigrants to gain acceptance in American society. A reporter from *L'Araldo Italiano* reflected on the words of the club's president:

"Those words, in a foreign tongue and in that atmosphere, directly hit the heart of the Italian prelate (Scalabrini) and astonished and moved those of us present who were Italians. Wise and noble words, which we hope will never die in the hearts of that elite company of ladies and gentlemen who received him once the applause is finished but will be remembered and recalled at the opportune time, and, if necessary, will scold those who do not love us or are hostile or unjust to us. Hopefully, these words will give us their wholesome fruits of equanimity, serenity, gentleness, and of brotherhood."<sup>185</sup>

Scalabrini delivered his address in French. A week later it was published in Italian by *L'Araldo*. (Appendix 3).

In his opening remarks, he drew upon his conversation with President Theodore Roosevelt and reiterated his convictions that America's greatness flowed from its rich and diversified immigrant population.

"But I am moved and touched above all by the solemn testimony of affection and esteem which you have shown toward Italy and its emigration. Yes, gentlemen, I think the religious and moral greatness of this hospitable country, whose doors (as its distinguished president of the republic told me several days ago) open twice, are made to fuse into one and will usher the secrets of a new era into the 20th Century. An era which will not lack either the blessings of God or the development of culture."<sup>186</sup>

As a bishop speaking to a Catholic audience, Scalabrini was free to utilize theological concepts which brought the integrity of Scripture to bear on his arguments. His motivation was not a concern for Italian immigrants alone. His vision for America was rooted in his own faith experience and convictions that America could serve as the ecclesial and sociological model of peace and integration. He argued from the harmony found in nature and the evangelical mandate of love.

"Here you have all the treasures of the sea, all the minerals: to say it all, in a few words, all the gifts which God has made for the rest of the world are altogether here in America.

"... Now it is a principle of Faith that everything was made through the Word - Jesus Christ. Therefore, all God did for the American continent, He did for His Son, Jesus Christ, and Christ does everything for His Church.

"... One day here in America, if inertia, the ignorance of the ways of God, resting on one's past laurels, the oppression of saintly aspirations, do not deviate the people from God's plan, all nations will have numerous rich, happy, moral and religious generations, who, while conserving each of the characteristics proper to its nationality, will be strictly united."<sup>187</sup>

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<sup>185</sup> "The Catholic Club", *L'Araldo Italiano*, p.1.

<sup>186</sup> "Words of the Bishop of Piacenza", *L'Araldo Italiano*, 24 October 1901, p.1.

<sup>187</sup> Ibid.

Scalabrini challenged Americans to accept the proclamations of Thomas Jefferson that, "All men are created equal," and to celebrate the richness which a diversity of races and traditions would bring to the country. A pure Anglo-Saxon society was, at best, a myth, and, at its worst, a hindrance of God's plan.

According to Scalabrini, the attitude of prejudice and political nationalism as well as the nativist movement represented "inertia, the ignorance of the ways of God, the resting on one's past laurels, the oppression of saintly aspirations". His message to the members of the Catholic Club attacked the very political and social belief by which they considered themselves elite and set apart.

He continued:

"From this land of blessing, inspirations arise, principles are diffused... which will ... renew the old world with its grasp of the true economy of liberty, of brotherhood, of equality, teaching it that peoples of different origins can very well conserve their language, their proper national existence, and at the same time be politically and religiously united without barriers created by jealousy or division, and without the arms to impoverish and destroy one another."<sup>188</sup>

In his concluding remarks, Scalabrini utilizes imagery from the Acts of the Apostles and the Book of Revelation. His vision is of a hymn to God, the Creator of all nations, sung by all people in their own tongue. What arises is not a cacophonous noise, but a beautiful sound, a new Pentecost. With this radical image, the bishop calls the American Church, its members and its leaders, to active participation in the transformation of this dream into a reality. It would not be sufficient to merely permit it to happen or to tolerate it as a necessity, but rather to fully support and encourage these designs which God has for America.

"The day will come, gentlemen, that fortunate day in which all the accents, all the voices of different tongues will raise to the Omnipotent a canticle of praise and thanksgiving, the sun of truth will shine more luminously, and the rainbow of peace will arch its colors over the earth to all its people.

"Let us hasten, gentlemen, in prayers and works towards that blessed day.

"Let us hasten. I would like this voice of mine to reach out to all Catholics of the United States, keeping themselves united as children of their Father, to the zealous episcopacy..."<sup>189</sup>

The departure of Scalabrini from New York Harbor was as dramatic as his arrival. He left on the morning of November 12, 1901. Despite the rain, a large crowd of dignitaries gathered at Pier 40 where the Liguria was moored. Among them were Archbishop Corrigan's secretary, local pastors and clergy, members of the Missionaries of St. Charles, as well as reporters and members of the laity.

*L'Araldo Italiano* recorded the scene:

"At 11:00 planks were removed and the ship of white metal from the Italian Navy pulled slowly away from the pier and began its water-breaking route along the North River. In that grey autumn morning, one could see the saddened spectacle of a dense multitude of venerated priests and warm-hearted members of our Italian colony give their very last farewell to the illustrious prelate,

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<sup>188</sup> Ibid.

<sup>189</sup> Ibid.

illustrious for his genius, for his energy, for his goodness, and above all, for the Italianicity of his proposals.

One could see the bishop on the bridge waving his handkerchief, blessing and wishing well his friends and the faithful on shore until his face with its perennial and radiant smile, faded away in the distance amidst the moving fog, as the pale and fainting lights on board, which usually outline the beautiful ship, became more and more indistinguishable.<sup>190</sup>

Scalabrini hoped that the effect of his visit would transcend the 100 days which he spent in the United States. His ideas and vision as expressed in numerous talks and recorded in newspaper articles gave Italians new hope and encouragement and brought a radically different image of the Italian immigrant to American readers. His presence challenged his own community, the Missionaries of St. Charles, to continue its social and spiritual activities and to invite the American Church to reassess its role of service to migrants.

In the words of Fr. Gambera, recorded in *L'Araldo Italiano*:

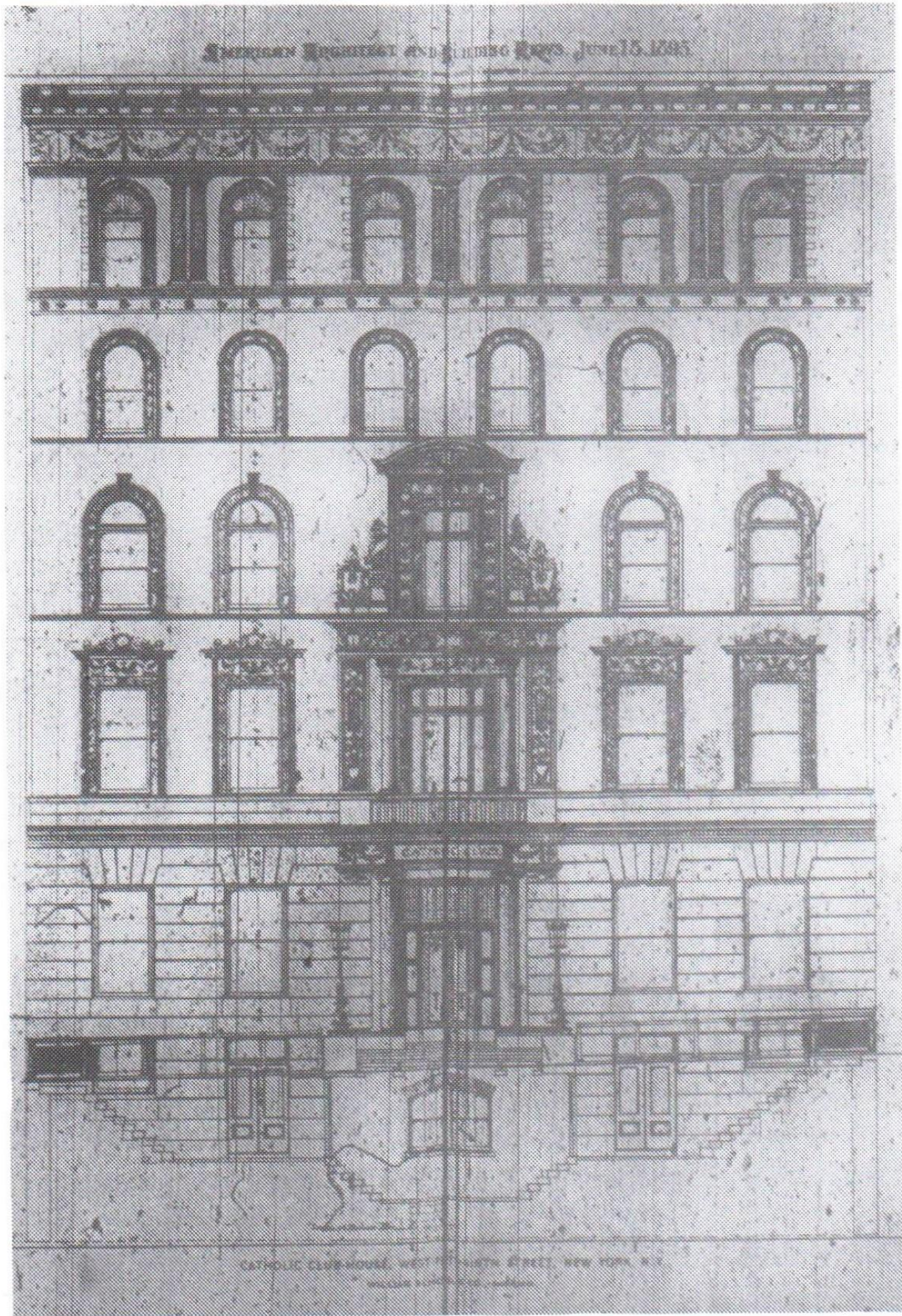
"The imprint which the bishop left on our colony will not easily be wiped away."<sup>191</sup>

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<sup>190</sup> "The Departure of Bishop Scalabrini", *L'Araldo Italiano*, p.1.

<sup>191</sup> Ibid.





**Catholic Club House, W 59<sup>th</sup> Street, New York City, New York. *American Architect And Building News*, June 15, 1895. P. 112.**



## APPENDIX 2

*L'Araldo Italiano*

Thursday, October 17, 1901

p. 1 Col. 7

THE CATHOLIC CLUB  
*The Reception of Tuesday Nite*

The Catholic Club, situated in a large building on its own property at 120 Central Park S., is one of the richest, most venerable, and powerful clubs in the metropolis. It has 1,143 members, among whom are millionaires, civil and judicial magistrates, professionals, generals, admirals, senators, members of the House, and also men of national fame. The celebrations and receptions which are given in its halls are events of New York Society, which the press covers as it did the stunning events of the 14th Century. The library, connected to the reading room, has no less than 35,000 volumes and the major periodicals of the world. Its famous hospitality, which is known both here and abroad, is second to none, a hospitality which is both cordial and correct, and exercised in the same way.

It was this very Club which Tuesday evening chose to honor Bishop John Baptist Scalabrini with a reception. This is news to spread among the Italians in America and among the Italians in Italy too, because, besides giving homage to the illustrious bishop of Piacenza, it was, from beginning to end, a justice rendered to our homeland, a hymn which augurs better and closer ties between our people and the Americans, a revindication of our immigration against those who do not know it, or know it superficially, or misunderstand it because of a position they have taken.

Precisely at 9:00 p.m., the orchestra struck up the triumphal march and Bishop Scalabrini accompanied by Archbishop Corrigan, the archbishop of New York, Bishop Joseph Mooney, Vicar General of the Diocese, Mons. Edwards, pastor of Immaculate Conception, the president of the Club, Mr. John A. Sullivan, the vice-president, Judge Leonard A. Giergerich, and other distinguished citizens, all members of the Board of Directors, walked past the first floor gallery, and the magnificent adjacent hall into the white and gold room. The spectacle could not have been more brilliant and more solemn. Everywhere, brilliant illumination brought out the paintings, the marble busts, the precious furniture and the artistic tapestries. There were exotic flowers and plants everywhere in great vases and arranged in festoons around the walls and railings. An elegant and applauding crowd was everywhere. The women present, who were certainly not in a minority, included both married and young ladies all elegantly dressed in exquisite gowns. The prelates were in their cassocks and purple capes with chains of gold around their necks and crosses jeweled according to their dignity.

At the end of the hall and under various acquisitions of tapestries and banners, there was an elevated throne erected for the occasion, where the archbishop of New York, and the bishop of Piacenza took their places. The invited guests were about 600, and they all stood up and once again broke out in a long and enthusiastic applause. Once the calm was restored, the president of the club, in English, gave the assembly the reason for their gathering, and gave Bishop Scalabrini — the glory of the Italian episcopacy and the indefatigable apostle of love towards his fellow countrymen — a respectful welcome; then he introduced the official speaker of the evening to

express in broader terms the common sentiments of devotion and admiration towards the guest and his work.

The lawyer, Paul Fuller, who spoke in French, was equal to the task. We hope his speech will be printed in every newspaper with appropriate comments, at least the most important part of the speech. The most significant part of the speech regarded Italian immigration, the calumnies which are hurled against it, and which on her unfortunately have been spread in the form of public opinion, the future which is in store for the sons of Columbus in the political field, their gift of hard work, of sobriety, of perseverance, of maintaining traditions, of respect for the law of morality, all of which are characteristic of the Italian worker. Rare are the virtues of people like Bishop Scalabrini, who pushes forward in spite of danger and the hardships of long voyages from one area to another in the world, renouncing honors and riches, dedicating himself totally to the Christian and patriotic ideal of protecting both the temporal and moral relief of his own brothers.

Those words in a foreign tongue and in that atmosphere, directly hit the heart of the Italian prelate and astonished and moved those of us present who were Italian. Wise and noble words, which we hope will never die in the hearts of that elite company of the ladies and gentlemen who received him once the applause is finished but will be remembered and recalled at the opportune time, and if necessary, some of the admonitions, will scold those who do not love us or are hostile or unjust to us. Hopefully, these words will give us their wholesome fruits of equanimity, serenity, gentleness, and of brotherhood.

Bishop Scalabrini also responded in French. While the two preceding orators read from prepared text, he spoke fluently and steadily, without once depending on the help of his written notes: he spoke as one inspired and moved, dominating the assembly with the strength of his arguments, enchanting it with the beauty of his words, which vibrated with faith and poetry. In a particular way he painted a picture of America as the promised land of humanity and the faith of Christ. We resist the temptation of summarizing, even in a general way and in general terms, the speech of the bishop of Piacenza. We hope to be able to publish it almost totally next Sunday, because some summaries become by their very nature bad profanations and unpardonable mutilations. We will say only that the speech was a luminous testimony of a superior mind and of a magnanimous heart, a testimony accepted even by people who lack the kind of faith which moves and arouses the orator and the teacher.

The archbishop followed in English, briefly summarizing the work that Bishop Scalabrini was doing for the Italian colonies in America, exalting his spirit of sacrifice and piety, citing for the sake of honor and documentation of victory the 24 churches founded in the United States by the Scalabrini Missionaries, the Christopher Columbus Institute in Piacenza, the St. Raphael Society, the orphanage and hospital in South America, etc. which makes even him (Scalabrini) happy and praiseworthy.

After the speeches the invited guests in single file went before the episcopal throne with President Sullivan and the Archbishop making the presentations.

The evening was concluded by a sumptuous buffet.

Those present included almost all the priests of the Italian churches, and others besides: Count Ferdinando Prat, the consular general of the King of Italy, Dr. Lorenzo Ullo, Dr. Luigi Roversi, the lawyer Giovanni Vicario, the editor of this newspaper, who was personally invited by Bishop Scalabrini, whom he wishes to thank publicly for this invitation.

## APPENDIX 3

*The Catholic News*, New York  
 Saturday, October 19, 1901  
 p. 1 Col. 4

THEIR HONORED GUEST  
*The Catholic Club's Tribute to Bishop Scalabrini*

The Right Rev. John Baptist Scalabrini, Bishop of Piacenza, Italy, was tendered a formal reception by the officers and members of the Catholic Club at the clubhouse in Central Park South on Tuesday evening, October 15. The reception was arranged in accordance with the wish of His Grace, Archbishop Corrigan, who desired to show a single honor to the distinguished Italian prelate who is now visiting this country.

Bishop Scalabrini is conspicuous in Europe for his zeal, learning and piety. He is well known to His Holiness, Leo XIII, and is popular with all the high prelates in Rome. Besides being the bishop of the diocese of Piacenza, he is the founder and head of the Missionary Society of St. Charles Borromeo, an organization created by papal authority to supply priests to the Italian missions in all parts of the world. Bishop Scalabrini is in this country on a visit to the different Italian missions in order to note the material and spiritual condition of his fellow countrymen.

The reception on Tuesday evening was held in the beautiful ballroom on the second floor of the clubhouse. The hall was artistically decorated with palms and American and papal flags. At the end of the room a bower of palms was erected and at the foot of this stood His Grace, Archbishop Corrigan, the Right Rev. Bishop Scalabrini, the Right Rev. Joseph F. Mooney, the Right Rev. John M. Edwards and Mr. John A. Sullivan, President of the Catholic Club. The five hundred people present formed in a line and as they filed past the line of prelates each knelt and kissed the rings of Archbishop Corrigan and Bishop Scalabrini. Previous to this Mr. Sullivan made a short address of welcome to Bishop Scalabrini. He spoke as follows:

"This has been arranged in your honor by our revered Archbishop and the Club in recognition of your exalted station in the Church and the noble and praiseworthy work in which you are engaged of lifting up and advancing the material and spiritual interests of your fellow countrymen in the United States.

"They labor under many disadvantages. Alien in race and language, unfamiliar with the manners and customs that prevail here, theirs is a difficult task and yet everyone at all familiar with the subject will admit that by reason of their patient industry, their willingness to accept work, however humble, that will provide their families a decent honest living, their generally quiet, orderly and law-abiding habits, they have made substantial progress and are destined in a few years to become an important factor in the body politic.

"In one important respect they are by no means strangers. They find here the Church of their faith, hope and affections flourishing and exercising her high office in a degree scarcely equaled even in their own Catholic country and under the influence of the absolute liberty of conscience guaranteed by the American Constitution, enjoying perfect freedom and exercising her benign sway over twelve millions of the people of this favored land, who with wonderful unanimity acknowledge and reverently submit to her authority in spiritual matters.

"Holding a common faith, it would be strange indeed, if we, the older Catholic citizens of America did not feel a cordial and sympathetic interest in your people who have cast their lot with us, and so, Monsignor, your visit to America and the good work which has brought you has enlisted our sincerest good-will and respect.

"Our own beloved archbishop, who has united with us in doing you honor, can speak of the Catholic Church, its aims and purposes, its devotion to the Holy Father, its thoroughly Catholic spirit, and its large and influential membership, but he cannot speak as I can of the love and tenderness we bear to himself, nor can he make any reference to what a generous benefactor he has been to the Club, how much he has made it his debtor, and with what love and loyalty and gratitude we are always ready to serve him.

"Once more, Right Reverend Sir, I have pleasure in extending you the Catholic Club's most cordial welcome."

Following Mr. Sullivan, Mr. Paul Fuller made a short address in French to which Monsignor Scalabrini responded in French. He told briefly of the object of his visit to this country and expressed his appreciation of the kindness of the Archbishop and the members of the Catholic Club.

Archbishop Corrigan paid a beautiful tribute to Bishop Scalabrini in the following address:

"Most Reverend Excellency: Your visit to this country is the fulfillment of a wish long cherished both on your part and on mine. You will recall that time and again by letter and twice by a personal visit to your beautiful Piacenza, I urged your Excellency to tempt the trackless ocean and learn for yourself the condition of your compatriots in the New World discovered by their elder brother, Christopher Columbus. I was induced to urge the journey from my knowledge of your deep interest in their spiritual welfare, and this in turn I learned from your zeal in bringing about and presiding over the first Catechetical Congress ever held in the Catholic Church. After reading the acts of that assemblage, I made bold to confer with your Excellency regarding the burning question of emigration; all the more so that my efforts to obtain Italian workers for the vineyard has previously proved ineffectual. It was almost impossible at that time to obtain aid from the religious orders whose houses had been suppressed in Italy, and whose ordinary means of recruiting their forces had been ruthlessly cut off. I need not say then, with what joy the news was received that you had founded in Piacenza the Institute of Christopher Columbus devoted to the training of missionaries for North and South America. At that time, in November 1887, there were but two distinctively Italian churches in New York. You have added two more, while there are now twenty-four Italian parishes in the diocese and some twenty houses of your Missionary Fathers scattered through the United States.

"But it is not so much the multiplication of churches that elicits our gratitude to your Excellency as the impetus and the steady and well-founded development that has been given to this movement and which augurs so promisingly for the future. To this work our own clergy have willingly received Italian children; and the fact that in the old cathedral Church of St. Patrick, the Italian children today number 20 to 1, that is, 2,000 Italian children to 100 American-born, tells at once of the untiring zeal and devoted labors of our priesthood.

"That in the glory and triumphant celebration of your Episcopal Jubilee when your cathedral, the most imposing specimen of Norman architecture of the Eleventh Century, has just been magnificently restored, you have left your own diocese of 352 parishes, 840 priests, and 1,440 chapels and churches to traverse the broad ocean, is a new title to our gratitude. For the experience gained by your personal acquaintance with our country, its wants, and its conditions will redound

to the more efficient training of your Missionaries of St. Charles and to the spiritual benefit of the thousands of emigrants who are still to come to this republic.

"To our Holy Father, whose loving interest in his compatriots was evidenced by his touching letter in their behalf to the Hierarchy of America, in December 1888, you will bring our unswerving fealty, together with our hopes and our prayers that he may not only see the years of Peter as Sovereign Pontiff but may also carry out to the utmost his noble plans and purposes for the welfare of the Universal Church.

"And for yourself, Most Reverend Excellency, you will kindly accept our best wishes and our thanks as well as our prayers of a pleasant and happy return to your own devoted flock."

Among those who were present were His Grace, the Archbishop; the Right Rev. Monsignor Joseph F. Mooney, V. G.; the Right Rev. Monsignor John M. Edwards, the Rev. Matthew Taylor, the Rev. Charles Colten, the Rev. M. J. Lavelle, the Rev. James N. Connolly, the Rev. A. P. Doyle, C.S.P., the Rev. Pius Massi, S.J., the Rev. Francis H. Wall, D.D., the Rev. Thomas McMillan, C.S.P., the Rev. G. Ferrante, the Rev. J. P. Henry, the Rev. J. Talbot Smith, the Rev. N. N. McKinnen, S.J., the Rev. George Deshon, C.S.P., the Rev. J. J. Kean, and many other pastors; Comptroller Bird S. Color, Judge Morgan J. O'Brien, Judge James A. Blanchard, Judge Charles F. MacLean, Judge David McAdam, Judge Warren W. Foster, Count Prat, Italian Counsel; Francis di Cesnola, Henry H. Vreeland, District Attorney Eugene A. Philbin, Andrew H.

Green, John M. Scribner and a large number of the members of the Club and their wives and daughters.

Bishop Scalabrini will sail for Italy on October 29.

## APPENDIX 4

*L'Araldo Italiano*  
 October 24, 1901  
 p. 1

WORDS OF THE BISHOP OF PIACENZA  
*Bishop Scalabrini*

In response to the addresses read at the solemn reception given to him by the Catholic Club of New York the evening of October 15, 1901.

"I am deeply moved and tenderly touched in heart: moved and touched by the words so honorably addressed to me, which I accept with deep acknowledgement, not as directed to my poor person, but to the Catholic Episcopacy - moved and touched by your etiquette, which is truly gentlemanly, demonstrated when this valiant club and its president decided, after consulting me, to use, by means of their illustrious interpreter, the French language to save me from having to confess that I am unable to respond in English without falling in some errors, which would have truly embarrassed me.

"But I am moved and touched above all by the solemn testimony of affection and esteem which you have shown towards Italy and its emigration. Yes, gentlemen, I think the religious and moral greatness of the course of our Italian emigration and the political and natural greatness of this hospitable country, whose doors (as the distinguished president of the republic told me several days ago) open twice, are made to fuse into one and will usher the secrets of a new era into the 20th Century, an era which will not lack either the blessings of God or the development of culture. Thank you, gentlemen, a thousand thanks!

"And now what can I tell you?

"I have traveled a considerable part of your glorious country and I admired again and again with a mysterious joy, which gives me enthusiasm, the great design of God on America. During the celebration of the 4th Centenary of Christopher Columbus's [discovery of America], I was invited, in Italy, to give a speech for the occasion for the sole and simple reason that the family of Columbus belonged to my dear diocese of Piacenza, even if he himself was born in Genoa.

"One of these talks was entitled 'The Designs of God on America'. Anyway, what my thoughts were then I saw realized during my pleasant stay among you in my long trips to various states of the union.

"In fact, when God wants to do great things, He manifests it by means and instruments which He chooses for that purpose. And great things God wanted and still wants for America and with America. I speak principally of North America.

"You see, gentlemen, God wanted to develop this continent of yours with a richness and a magnificence compared to none. Here [in my travels] I saw plains and prairies without end, a prodigal fecundity, forests which make one dream of immensity, mountains with their green tops that seem to touch heaven, wide and deep rivers of water, which run without ever topping from one ocean to another. Here one finds all temperatures, all climates, all types of vegetation. All the produce the earth can yield, which are enjoyed in various parts of the world, you have them all



here in one. Here you have all the treasures of the sea, all the minerals—to say it all, in a few words—all the gifts which God has made for the rest of the world are altogether here in America.

"When the appointed hour arrived for the eternal Wisdom to open the vast continent for evangelization, God sent it the greatness among all people. He sent it heroes and saints, starting with Columbus up to the last martyr who moistened the ground of New England with his blood.

"Finally, God with full hands poured on the people born here the genius of material progress, the blessing of social prosperity. And all this began when Asia and Africa (still in the fullness of barbarianism) were just about to avail themselves of the benefits of evangelization and when Europe was suffering under a perverse doctrine and prepared to live with godlessness.

"Now it is a principle of Faith that everything was made through the word - Jesus Christ. Therefore, all God did for the American continent, He did for His Son, Jesus Christ, and Christ does everything for His Church.

"America then: How sweet it is to proclaim this fact before you - it is the heredity of Jesus Christ, the promised land of the Catholic Church.

"One day, here, in America, if inertia, the ignorance of the ways of God, the resting on one's past laurels, the oppression of saintly aspirations, do not deviate the people from God's plans, all nations will have numerous rich, happy, moral and religious generations, who, while conserving each of the characteristics proper to its nationality, will be strictly united.

"From this land of blessing, inspirations arise, principles are diffused, new and mysterious forces are harnessed, which will be generated to renew the old world with its grasp of the true economy of liberty, of brotherhood, of equality, teaching it that peoples of different origin can very well conserve their language, their proper national existence, and at the same time be politically and religiously united without barriers created by jealousy and division, and with the arms to impoverish and destroy one another.

"And so, in America and through America, the great promise of the Gospel will be fulfilled. One fold only and one shepherd only. *Unum ovile et unum Pastor.*

"Then the work of Columbus will be better understood. Then maybe his tomb will be changed into an altar and his glorification will be complete.

"I hope so, yes I hope so, gentlemen. While the world is on edge because it has been dazzled by its own progress, while man exalts with his conquests over matter, and commands nature like its owner by getting into the heart of the soil, subjugating lightning, confounding the waters of the oceans, making canals of isthmuses to overcome distances, while peoples fall, rise and renew themselves, while the races mix, increase and mix again, by means of the noise of our machinery, over and above this feverish activity, of all these gigantic works, and not without them, a work is maturing here below which is much more vast, much more noble, much more sublime — the union in God through Jesus Christ of all men of good will. The servants of God who work unconsciously in complementing His designs, have been numerous in every age. But in the great historical epochs of social renewal, these have been more than can be recognized, more than can be imagined. They are innumerable. Because of this, gentlemen, know this well; do not ever forget it. This supreme purpose preordained by Providence for humanity is not the conquest of matter by means of advanced science, and not even by the formation of a great people in which there occurs the genius of strength, of know-how, of riches. Is this not so? ... But the union of the soul in God through Jesus Christ and of His visible representative, the Roman Pontiff. The obstacles which still oppose this highest design disappear little by little and a day will come, it will come above all in this great and glorious country, in which nations knowing where greatness lies, will feel the need of returning to the Father and they will return.

"That day will come, gentlemen, that fortunate day in which all the accents, all the voices of different tongues will raise to the Omnipotent a canticle of praise and thanksgiving, the Son of Truth will shine more luminously, and the rainbow of peace will arch its colors over the earth to all its people. It will be like an arc of triumph under which the Catholic Church will pass victorious and peace-loving, taking with it the modern world and society, becoming again Christian. In order and justice, it will continue its walk towards true liberty, true culture and true progress.

"Let us hasten, gentlemen, in prayers and works towards that blessed day.

"Let us hasten. I would like this voice of mine to reach out to all Catholics of the United States, keeping yourselves united as children to their Father, to this zealous episcopacy, which will provide leadership and counselling, which themselves will come from that supreme bishop, who nurtures for them and their flocks an affection which is truly paternal, and who directs and governs all with a wisdom which comes from on high and which cannot ever err.

"Let us hasten, I speak to you in particular, the Catholics of New York, to surround by true love this venerable archbishop of yours, who honors this great see and the entire Catholic Church with his wisdom, his zeal, his piety and the splendor of his apostolic virtues.

"Finally, assuring you gentlemen, that this reception will be one of the kindest memories of my life, again I give whole-hearted thanks on my behalf and on behalf of my fellow countrymen. I pray that God will recompense you and your families and keep you all in His holy protection.

## *CONCLUSION*

From the time of Bishop Scalabrini's departure from his diocese to the day of his return, the people of Northern Italy never lost interest in or enthusiasm for his trip to the United States. Italian newspapers serialized the accounts of the visit over the three-month period with regular reports, articles and bulletins. Some of these articles were adapted from telegrams and letters sent by the bishop to his secretary and therefore contained personal observations and reflections not found in the Italian-American press. It is these observations made during the trip itself which give the critical, personal insights of Scalabrini about the impact of his presence in America and the implications of all that he was seeing. If at any time he thought the trip a failure, it was never expressed in his letters to his secretary or in the articles which were gleaned from them. From the very outset of the journey, the telegrams, letters and the Italian articles present one consistent impression: Scalabrini was genuinely moved and encouraged by the support he received from American dignitaries and hierarchy and the welcome he received from the Italian and American community.

A fragment from the Italian newspaper *Cronica Cittadina* described the very beginning of Scalabrini's journey. It was 4:15 on a Monday morning when reporters met the bishop at the train station in Piacenza. It would be a scene repeated often in America. According to the newspaper account, a crowd of his parishioners and members of the diocese accompanied the bishop along with his secretary and the master of ceremonies.

Since there were many priests who had come to receive his blessing, Scalabrini shared a few thoughts with them in the early morning hours before the train would take him to the port of Genoa. They knew that they would not see their bishop for at least a month. The *Cronica Cittadina* article paraphrased his remarks:

"He said that it seemed to him a dream to have to leave Piacenza. He spoke of his trip, hinting at what he intended to do as soon as he arrived in New York. If nothing happened to the contrary, he said, he wished to return at the end of September."<sup>192</sup>

Something to the contrary did happen since Scalabrini did not leave the United States until November 12th. What prolonged his stay? Perhaps the *New York Daily Tribune* was correct in observing as early as the day before Scalabrini's arrival in New York:

"The Archbishop's stay in this country will depend upon the length of time it will take for him to become familiar with local conditions among immigrants."<sup>193</sup>

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<sup>192</sup> "Bishop Scalabrini in America", *Cronica Cittadina*, fragment of clipping containing no date or page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>193</sup> "An Archbishop Coming", *New York Daily Tribune*, 2 August 1901, p.6.

Perhaps the extended stay resulted from the favorable reception which Scalabrini received and the numerous invitations extended to him.<sup>194</sup>

In his own words:

"Wherever I went I received very joyful welcomes."<sup>195</sup>

In following the bishop's progress, the Italian newspaper *La Voce Cattolica* referred to the Bishop in words used by St. Malachy to describe a future pontiff, "Pastor et Nauta". Scalabrini was both shepherd and sailor, "because he went to the new world to reaffirm the faith of the children of Catholic Italy who had gone to seek a new life on American soil".<sup>196</sup>

The *Corriere Nazionale* of Turin as well as the *Giornale d'Italia* and Piacenza's own newspaper *La Voce Cattolica* were among the newspapers which monitored Scalabrini's return to Italy. Both the *Giornale* and *La Voce* published interviews with Scalabrini in which he gave his own analysis of his 100 days in America and the impact which he hoped the trip had made.

"Bishop Scalabrini spoke above all about the prodigious transformation of American public opinion in our regard. Now the Italians are well accepted, whereas before they were given to the most humiliating jobs. This is principally due to the work of the Catholic missions because Americans have a spirit which is profoundly religious. Americans are affiliating themselves to the Italians after they found the latter to be a religious people."<sup>197</sup>

Scalabrini characteristically shifted attention to the religious congregation which he had founded, calling them the Catholic missions. He credited the Missionaries of St. Charles with reshaping public opinion toward the Italian immigrants. Scalabrini was uncomfortable speaking about his own achievements, as was observed by a reporter in New York City:

"I found myself sitting before this venerable priest, from whose mouth flowed such eloquent words, praising his fellow workers in such a way that he found it hard to speak of himself."<sup>198</sup>

Yet what of this "prodigious transformation of American public opinion"? Was this merely the exaggeration of a man caught up in the enthusiasm of the moment, or was there some observable and measurable standard of comparison which would justify Scalabrini's remarks? What was the effect of his visit to America on the image of Italian immigrants as reflected in the American press of 1901? What standard can be used to gauge a shift in editorial attitudes? How can the extent of the success or failure of the trip be ascertained with any degree of certainty? An attitude is not a chemical reaction which can be directly observed over time. In such a case, observation does not involve a controlled experiment which can be duplicated and verified through repetition. These considerations express the problem of appraisal inherent in any examination and analysis of attitudes.

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<sup>194</sup> Letter of Bishop John Baptist Scalabrini to Fr. Camillo Mangot, 9 August 1901 (Archivio Generalizio Scalabriniano).

<sup>195</sup> "The Testimony of An Apostle", *Il Progresso Italo-Americano*, 12 November 1901, p.1.

<sup>196</sup> "A Greeting of The Children", *La Voce Cattolica*, Vol.7, No.33, fragment of clipping containing no page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>197</sup> "The Work of Bishop Scalabrini In America", *La Voce Cattolica*, Vol.7, No.33, fragment of clipping containing no page, (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>198</sup> "With Bishop Scalabrini - An Interview", *Il Progresso Italo-Americano*, 7 August 1901, p.1.

In full awareness of the ongoing struggle of Italian immigrants in the United States and the consequences of this struggle as a significant component of the Italian-American experience well into this century, it cannot be said that the trip of Bishop Scalabrini put an end to prejudice. However, if Scalabrini did not change the editorial opinion of the American press of 1901, it can be said that he did affect it.

Scalabrini's speeches, interviews, personality and credibility as a scholar, social activist and Vatican representative forced the American press to rethink its political and sociological posture and re-examine Italian immigration. At least for that moment, the visit of Scalabrini caused the press to apply new adjectives to the phenomenon of migration. The old clichéd images no longer seemed to apply. The doctrines of Nativist academicians and a pronounced xenophobia which cautioned against the invasion of alien stock seemed unsubstantiated in the face of this bishop. His words spoke of new priorities aligned with the will of God.

As a journalist, Scalabrini was fully aware of the impact of the written word and of the havoc which exaggeration could play on credibility. He would not speak of a "prodigious transformation of American public opinion" simply for dramatic effect. He felt this transformation in his travels as he saw Americans with his own eyes and experienced a genuine warmth which he often mentioned in his private letters. The affection with which the Italians and Americans greeted him touched him deeply.

"Addresses, flowers, festive shouts. The parish all decorated with little multi-colored banners. Having entered the Church, I delivered a fervent greeting, deeply moved as I was, which the representative of the archbishop called - don't laugh - simply marvelous."<sup>199</sup>

In another letter Scalabrini writes:

"I have just returned from our visit to the Italian Colony of New Jersey, a city of 300,000 and more inhabitants. It was a grand spectacle. A moving one. All the Americans, even the Protestants, greeted me with respect."<sup>200</sup>

The reason for Scalabrini's enthusiasm, so evident in his personal letters, must now be authenticated and verified. Was Scalabrini overreacting to local receptions limited to the Italian immigrant communities, or did his public appearances as reported in the American press foster a much wider response in American communities? The most suitable indicator of the extent of Scalabrini's effectiveness and the most appropriate gauge to justify his enthusiasm is the same English language press which he hoped to influence.

Given the strong anti-clerical bias of the time, as discussed in this study, any negative reaction or unfavorable analysis of Scalabrini's message would surely appear in print. Any favorable and receptive reporting in the American press would certainly be deemed an important victory.

Much of the coverage of American reporters has been presented throughout this work in excerpts and complete articles contemporary to the visit. These best document the attitude of the American press and reflect the direct and immediate effects of Scalabrini's presence in the United States. What remains is to bring together the primary sources in a review of their influence on the American reader of 1901. In addition to these articles, there is a series of related pieces on Italian

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<sup>199</sup> Letter of Bishop John Baptist Scalabrini to Fr. Camillo Mangot, 4 August 1901 (Archivio Generalizio Scalabriniano).

<sup>200</sup> Letter of Bishop John Baptist Scalabrini to Fr. Camillo Mangot, 18 August 1901 (Archivio Generalizio Scalabriniano).

immigration which do not deal with the bishop directly but which appeared in American papers during Scalabrini's visit.

The articles cited in this study represent twenty-five newspapers which covered the Scalabrini visit. The newspaper archives of the 18 cities he visited<sup>201</sup> were consulted and only Chicago and Kansas City contained no documentation of the trip. On the day in which Scalabrini passed through Chicago, services for President McKinley's burial were held and all other news was kept in abeyance. No documentation was available from Kansas City because of a fire at the archives which destroyed the records of that period. One clipping from *The Kansas City Journal* was discovered in the Rome archives of the Missionaries of St. Charles. It was probably sent by one of the priests at the time of the visit and contains no date or page number.

A study of the available primary sources from the Archivio Scalabriniano at Rome, as well as the articles relating to the 1901 visit collected and preserved as part of this research, and a reading of the letters and telegrams sent to Scalabrini during his trip, discovered no article or writing which criticized the visit of the bishop or took exception to his words or proposals. The events of his travels were covered with delicacy and respect in the English language press. His words were printed in translation or in paraphrase with no negative editorial comments.

The large gatherings of Italians at each of the bishop's public appearances and services were never described in tones of apprehension or fear. At a time when the press characterized these migrants as a violent race, these newspapers painted a different picture.

"In fact, the Italians showed the most intense devotion throughout the evening, many falling on their knees as the procession passed along the streets."<sup>202</sup>

If some of the English language papers were not enthusiastic, they were at least favorable to the Bishop. In the *Utica Daily Press* Scalabrini was described as:

"The Bishop is an accomplished linguist himself and speaks several languages with fluency. He presents a dignified appearance as a speaker, and his manner of delivery is good. He speaks in a full, round, melodious voice, and has a high position among pulpit orators."<sup>203</sup>

In addition to the articles which directly reported on the activities of Scalabrini during his visit, some of the New York City papers published related stories on either Italian immigrants, their customs or services given to them. These kinds of topics were rare in the American press. They comprise what seems to be a benevolent look at the Italian-American community, and when

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<sup>201</sup> This is a list of the cities which Scalabrini included in his three-month-and-ten-day itinerary with the dates of each visit. Time lapses in the chronology of these dates indicate the absence of any recorded public appearances or activities.

New York City, Aug. 3-10; Newark, New Jersey, Aug. 15-18; New York City, Aug. 19-24; New Haven, Connecticut, Sept. 1; Boston, Massachusetts, Sept. 5; Utica, New York, Sept. 12; Syracuse, New York, Sept. 14; Utica, New York, Sept. 15; Buffalo, New York, Sept. 17; Minnesota, Sept. 23; Kansas City, Missouri, Sept. 26; St. Louis, Missouri, Oct. 1; Cincinnati, Ohio, Oct. 3; Columbus, Ohio, Oct. 7; Washington, D.C., Oct. 9-10; Baltimore, Maryland, Oct. 11; New York City, Oct. 13-15; Providence, Rhode Island, Oct. 19-20; Boston, Massachusetts, Oct. 27; New York City, Nov. 3; Brooklyn, New York, Nov. 3; Newark, New Jersey, Nov. 11; New York City, Nov. 12.

In addition to these cities, the State of Louisiana is mentioned as part of a proposed itinerary found in a clipping from an Italian newspaper (Archivio Generalizio Scalabriniano), and the City of New Orleans is mentioned in an article from the New York Daily Tribune (4 August 1901, p.5).

<sup>202</sup> "Msgr. Scalabrini In Town", *The New Haven Morning Journal and Courier*, 2 September 1901, p.2.

<sup>203</sup> "Cornerstone Well Laid", *Utica Daily Press*, 16 September 1901, clipping (Archivio Generalizio Scalabriniano).



published in a paper like *The New York Times*, the articles reached a national readership. Since these appeared only during Scalabrini's visit and had little precedent in these newspapers before the bishop's trip, they seemed to evidence a shift, albeit temporary, in editorial policy.

To be sure, the usual selection of anti-Italian articles remained. On August 1, 1901, the *New York Daily Tribune* published an article on a shooting which singled out the immigrant group in its heading, "Italians Riot - One Shot".<sup>204</sup> *The Brooklyn Daily Eagle* ran the story of an Italian who was manufacturing fireworks without a permit on August 3, 1901. Their sensationalized headline read, "Alleged He Made The Bomb".<sup>205</sup> There was even "A Study of The Sicilian Mafia", which appeared on August 3, 1901, in the *Evening Post* of New York City.<sup>206</sup>

While these articles reflect the kind of news story which commonly featured the Italian community in the press, they dramatically served to highlight and contrast a select group of articles which were both innovative in their coverage of the Italian immigrant and were possibly occasioned by the visit of the Italian bishop.

One such article appeared on July 20, 1901, fifteen days before Scalabrini was to arrive in New York City, in *The Catholic News*. It was titled, "Great Italian Festival - Celebration in Honor of the Feast of Our Lady of Mt. Carmel". It spoke of the two hundred thousand people who participated in the festivities with a rare benevolence!<sup>207</sup> This was the official newspaper of the Archdiocese of New York, an archdiocese which had never encouraged or sanctioned outdoor festivals!<sup>208</sup> Could it be that this was meant to create a more favorable impression for the Italian bishop who was soon to be a guest of the archdiocese on behalf of the Pope?

On August 15, 1901, *The New York Times* published an article on the "Feast of the Assumption - Italian Catholics Celebrate the Feast of the Virgin". It describes the Italian population of New York City as a religious community gathering around their church for the "holiest of the Catholic feasts".<sup>209</sup> In the same issue of *The New York Times*, page 12 carried a rags-to-riches story of one Pietro Cuneo. According to the article, he had landed in America years before as a "penniless Italian immigrant"<sup>210</sup> and was now being appointed as the United States Consul to Italy after years of struggle. It is a dramatic success story about an immigrant whose race was portrayed in the newspaper articles and scientific journals as being incapable of upward mobility.

In an elaborate Sunday supplement, *The New York Times* presented a two-page photo-essay on services offered to the poor of "Little Italy". The centerspread was entitled, "Tenement Mother's View of a Popular Metropolitan Charity". The photos are charming images of family life describing outings to the beach and Sunday relaxation.<sup>211</sup>

This was a completely new presentation of the tenement neighborhood which in the past had always been described as a haven for criminals and the worst that Italy had to offer.

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<sup>204</sup> "Italians Riot - One Shot", *New York Daily Tribune*, 1 August 1901, p.4.

<sup>205</sup> "Alleged He Made The Bomb - Biagio Monandini, Maker of Fire-works, Accused by Headquarters Detective", *The Brooklyn Daily Eagle*, 3 August 1901, p.2.

<sup>206</sup> "A Study of The Sicilian Mafia", *The Evening Post*, 3 August 1901, p.12.

<sup>207</sup> "Great Italian Festival", *The Catholic News*, 20 July 1901, p.19.

<sup>208</sup> "Silvano M. Tomasi, *Piety and Power: The Role of the Italian Parishes in the New York Metropolitan Area, 1880-1930* (New York: Center for Migration Studies, 1975), p.123.

<sup>209</sup> "Feast of the Assumption - Italian Catholics Celebrate the Feast of the Virgin", *The New York Times*, 15 August 1901, p.12.

<sup>210</sup> "Immigrant Now A Consul", *The New York Times*, 15 August 1901, p.12.

<sup>211</sup> "Tenement Mothers View of a Popular Metropolitan Charity", *New York Herald*, 1 September 1901, supplement.

Other articles of this kind emerged. *The Brooklyn Daily Eagle* ran a front-page article in section three of its November 3, 1901, edition entitled, "Inviting Field of Social Settlement Work in the Italian Colonies". It presented the nearly 15,000 Calabrians living in "Little Italy" as an industrious community which boasted its own doctors, lawyers, bakers and craftsmen, publishing its own newspaper and maintaining its own theater. The article went so far as to inform its readers that not all the Italians were "exclusively banana dealers".<sup>212</sup>

Two photo-essays appeared in *Collier's Weekly* just four weeks apart. Both dealt with new arrivals to the United States and the process by which the immigrants were examined and inspected. The August 1901 issue published ten photos of the immigration station at Ellis Island and read like a public relations release from the Deputy-Commissioner, E. F. McSweeney, and Commissioner Thomas J. Fitchie.<sup>213</sup> The second essay in *Collier's* was published in the September 1901 issue describing life in steerage during the transoceanic crossing.<sup>214</sup>

It is most likely that both articles were published in response to the growing talk of corruption on Ellis Island and the abuses which had surfaced there. Scalabrini himself would speak to President Roosevelt about the violence which he witnessed on Ellis Island during his own brief visit. Whatever the reason, these articles contributed to a sudden rise in positive imagery in the press's coverage of Italian immigrants.

Scalabrini made certain that this reporting was sustained throughout the 100 days of his visit by his series of addresses aimed at the Italian and American public. The bishop filled English language papers with admonitions and proposals seldom associated with Italians. As discussed in this research, Scalabrini's speeches and sermons, which drew large crowds of various backgrounds and socio-economic levels, touched upon non-violence, bilingual education, upward mobility, social justice, loyalty to America and adherence to religious values.

Finally, all of the bishop's appearances and ideas, as well as the person of Scalabrini himself, were reported in the American press with remarkable sympathy and lack of criticism. The simultaneous publication of these articles on both the Italian migrants and the travels of Scalabrini, as well as the favorable response of American reporters, may very well have given Scalabrini just cause to feel that there was a "prodigious transformation of American public opinion".

Scalabrini, however, was not so naive as to believe that this outpouring of enthusiasm in the press would last long after his departure. He wanted his visit to act as a catalyst in initiating movements within the Italian-American community which would have long-range effects on the editorial opinion of the American press. Italians themselves would have to change. Often he spoke of internal unity and loyalty to the fractionalized Italian societies. He sought to initiate programs to improve the socio-economic level of the immigrants and propel their children into the mainstream of American social and political life. Only this could render stereotypes meaningless. His campaign to motivate his own missionaries and local leaders to establish bilingual schools in the various communities was impelled by his concern that the Italian immigrant break free of the ghetto and its stifling oppression.

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<sup>212</sup> "Inviting Field for Social Settlement Work In The Italian Colonies", *The Brooklyn Daily Eagle*, sec.3, 3 November 1901, p.1.

<sup>213</sup> "Uncle Sam's Gateway to The New World", *Collier's Weekly*, 27, No.19 (August 1901), p.18.

<sup>214</sup> "Life In The Steerage of an Ocean Liner", *Collier's Weekly*, 27, No.24, (14 September 1901), p.20.

As soon as Scalabrini arrived in New York City, he visited the assistance centers established by the St. Raphael Society for Irish and German immigrants, and two days later he dedicated the "Casa San Raffaele" established by the Missionaries of St. Charles for Italian immigrants.<sup>215</sup>

Scalabrini's desire to abolish conditions of poverty and injustice brought him in contact with church and civic leaders in America. On October 11, he visited James Cardinal Gibbons, the Archbishop of Baltimore, in order to clarify and develop a proposal to represent the various immigrant groups at meetings of bishops by assigning to these groups bishops of their own nationality.<sup>216</sup> The visit with Gibbons served to heal a past misunderstanding of this suggestion first presented by Scalabrini in 1891. While the Cardinal was not convinced of the need for ethnic bishops, eventually Scalabrini's proposal would be adopted by the Second Vatican Council.

Scalabrini wanted to maintain healthy and open relations with Gibbons and the rest of the American hierarchy. His credibility and the credibility of his priests depended on this. He was well aware that long after his departure, his missionaries would have to work closely with these bishops. Without their support, programs for the assistance of Italian immigrants would be mistrusted and, in fact, impossible. The building of churches and social service centers would never take place. The American bishops, mostly Irish, were a major force in formulating American Catholic opinion, and Scalabrini did not want to alienate that influence.

Scalabrini was a close friend to Archbishop Michael Corrigan of New York who, on many visits to Italy, had invited Scalabrini to come to the United States. Archbishop John Ireland of St. Paul was another friend. He had traveled to New York City to welcome Scalabrini on his arrival. It was Ireland who made the arrangements for Scalabrini to be received at the White House.<sup>217</sup>

The visit with Theodore Roosevelt on October 10 afforded Scalabrini the opportunity to speak out against injustice toward the Italian immigrants and to defend them to the President of the United States. The bishop knew that here was a political leader who both influenced and was influenced by the media. As an elected public official, the president was sensitive to the voices of his constituents, as well as being effective in molding public opinion. Any issues which the bishop could bring to bear on the President might have far-reaching effects on the conditions of Italians in America and might facilitate their ongoing struggle to create a more positive image for themselves. It would be an image which the American press could not long ignore.

Bishop Scalabrini was to be received originally by President McKinley, but with his death, Theodore Roosevelt, then Vice-President, was swiftly sworn into office.<sup>218</sup> These must have been days of traumatic confusion for Roosevelt as he became used to his new responsibilities and diplomatic obligations.

Throughout this century, each American president has maintained a "daybook" of his daily appointments. Roosevelt was no exception. He kept such a record of each day's schedule with a listing of his guests and pertinent remarks and impressions jotted down next to the names of some of the callers. Unfortunately, this daily log would not begin until the week following Scalabrini's visit. Roosevelt was new to the office, and the collection of his letters at the Library of Congress

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<sup>215</sup> Marco Caliaro and Mario Francesconi, *John Baptist Scalabrini: Apostle to The Emigrants*, trans. Alba Zizzamia (New York: Center for Migration Studies, 1977), p.204.

<sup>216</sup> Caliaro and Francesconi, *John Baptist Scalabrini: Apostle to The Emigrants*, p.22 and p.209.

<sup>217</sup> Letter of Bishop John Baptist Scalabrini to Father Camillo Mangot, 10 October 1901 (Archivio Generalizio Scalabriniano).

<sup>218</sup> "The Work of Bishop Scalabrini in America", *La Voce Cattolica*, Vol.7, No.33, fragment of clipping (Archivio Generalizio Scalabriniano, Numeri 169-172).

show that much of his time was taken up with official responses to messages of condolences and initial meetings with staff and cabinet personnel.

A brief statement of the fact of Scalabrini's visit is listed along with other appointments of the day in the daily paper of Washington, D.C., *The Evening Star*.

"Dr. Rooker of the papal legation in this city shook hands with the President and presented Bishop John Baptist Scalabrini, Bishop of Piacenza, Italy, who is in this city looking after the missionary works of his Church among Italians."<sup>219</sup>

Frederick Z. Rooker was vice-rector of the American College at Rome and the secretary to Bishop Satolli of the Apostolic Delegation.

The length of the visit is not clear or well-documented. One Italian newspaper stated that the two met for more than an hour.<sup>220</sup> In an interview with *Il Progresso Italo-Americano*, Scalabrini reported:

"In Washington I met with President Roosevelt, with whom I had a long and cordial conversation..."<sup>221</sup>

The meeting was a private one as Scalabrini described it to the editor of *L'Italia Coloniale*. The editor wrote:

"At the beginning of their meeting Roosevelt confessed that he understood French perfectly but could not speak it well. Bishop Scalabrini said the same with respect to his English, and so one spoke English and the other French, and they understood each other perfectly without any difficulty in expressing their thoughts."<sup>222</sup>

In several interviews, Scalabrini recalled the words which he spoke to Roosevelt once the introductory amenities were over. When Roosevelt began by praising the Italian immigrants for their "intelligence and hard work, and for the respect they have for the laws of the land",<sup>223</sup> Scalabrini reminded the President that the most recent American surveys showed them to have the lowest rate of crime in their neighborhoods.<sup>224</sup> He wanted these kinds of statistics to appear in newspaper columns. As he stated in an interview with *L'Araldo Italiano*:

And this is just what I told President Roosevelt: The Italian presence, as long as it moves together and above all keeps itself religious, can become one of the pillars of the American framework. In fact, it is the press which must help further this cohesion."<sup>225</sup>

Scalabrini then spoke to the President about an incident which occurred during his visit to Ellis Island and which troubled him deeply. He had toured the Government Immigration Station on August 7, just five days after his arrival from Italy. Archbishop Corrigan of New York accompanied him, along with Father M. J. Henry of the Mission of Our Lady of the Rosary, Father

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<sup>219</sup> "At The White House", *The Evening Star*, 10 October 1901, p.1.

<sup>220</sup> "Msgr. Bishop received by the President of the United States", *Resto del Carlino*, 12 October 1901, fragment of clipping (Archivio Generalizio Scalabriniano, Numeri 169-172).

<sup>221</sup> "The Testimony of an Apostle", *Il Progresso Italo-Americano*, 12 November 1901, p.1.

<sup>222</sup> Caliaro and Francesconi, p.26.

<sup>223</sup> "The Testimony of an Apostle", *Il Progresso Italo-Americano*, p.1.

<sup>224</sup> Caliaro and Francesconi, p.209.

<sup>225</sup> "The Departure of Bishop Scalabrini", *L'Araldo Italiano*, 3 November 1901, p.1.

V.A. Negeleisen of Leo House and Father D. J. McMahon, superintendent of Catholic Charities in New York.<sup>226</sup>

The assistant Commissioner of Immigration, Edward F. McSweeney, guided their tour and later lunched with them. While Archbishop Corrigan is quoted in the *New York Times* as praising McSweeney for the "thoroughness of the safeguards maintained for the protection of the immigrants",<sup>227</sup> Scalabrini remained silent.

It was not until he was at the White House that Scalabrini spoke about his visit to Ellis Island. He told the President:

"While I was visiting Ellis Island I myself saw a guard order an emigrant to hurry. The guard then hit him with such a blow in the legs with a huge stick that I thought he had broken them.

"... why do some functionaries have to be so cruel to these workers who come in peace and instead of giving them, on their arrival, a little confidence in their new country, treat them like beasts or worse?"<sup>228</sup>

Scalabrini's story touched upon a problem which had been foremost in the mind of this new President. Roosevelt was not unaware of the growing accusations of corruption on Ellis Island. On August 21, a *New York Herald* headline stated the problem in a few words, "Corruption Deep at Ellis Island".<sup>229</sup> By September, McSweeney was accused of closing an eye to the clandestine admission of immigrants into New York City with forged papers in order to create a slave-like labor force.<sup>230</sup>

In a letter to Nicholas Murray Butler dated October 9, the day before Scalabrini's talks with Roosevelt, the President wrote:

"Every really good man whom I have met who knows anything about that office [of Assistant Commissioner] has agreed in believing McSweeney to be corrupt."<sup>231</sup>

On the following day, Scalabrini met with Roosevelt and added his voice to the outcry for reform. There is no documentation which relates the visit of Scalabrini with Roosevelt to the initiation of a major investigation of Ellis Island which took place that month. Since Roosevelt had not begun his daybook by October 10, there are no annotations which would give any indication of his reaction to Bishop Scalabrini's words. However, in a history of the Church of Our Lady of Pompeii published in 1946, there is mention of a visit of President Theodore Roosevelt to Ellis Island. During that visit he was greeted by a Missionary of St. Charles, Father Gambera. The President took the opportunity to praise Scalabrini as a philanthropist and man of God.<sup>232</sup>

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<sup>226</sup> "Bishop Scalabrini Here", *The Catholic News*, 10 August 1901, p.20.

<sup>227</sup> "Prelates at Ellis Island", *The New York Times*, 8 August 1901, 117.

<sup>228</sup> Bishop Scalabrini in an interview with the editor of *L'Italia Cattolica* (Genoa), quoted in *Trent' anni di Apostolato*, a volume of documents published by the brother of Bishop Scalabrini, Prof. Angelo Scalabrini, entitled: *Mons. Giovanni Battista Scalabrini, Scalabrini, Vescovo di Piacenza. Trent' anni di Apostolato. Memorie e documenti* (Rome, Manuzio, 1909) p.511.

<sup>229</sup> "Corruption Deep At Ellis Island", *New York Herald*, 21 August 1901, p.7.

<sup>230</sup> "Fraud Employed to Land Immigrants", *New York Herald*, 2 September 1901, p.6.

<sup>231</sup> Letter of Theodore Roosevelt to Nicholas Murray Butler, member of the Faculty of Philosophy, Columbia University, 9 October 1901 (T.R. Collection, Harvard).

<sup>232</sup> P.C. Sassi, *Parrocchia della Madonna di Pompeii in New York* (Marino, 1946), p.51.

John Baptist Scalabrini was this, and more. He comes clearly to light, through this research, as a social activist and man of principle whose keen sense of journalistic acumen enabled him to orchestrate the various elements of his American visit into a "media event" which gave courage and hope to the immigrants themselves, created a more positive image of Italians in the American press, and initiated programs which helped lift the Italian immigrant out of the ghetto and into the mainstream of American society.

It was expressed most accurately by the immigrants themselves in *Il Progresso Italo-Americano*, November 12, 1901:

"It makes us very proud to be Italians; imagine, because of Bishop Scalabrini, an American journalist takes time out to praise Italy and its people who live in America. The usual pride we have in ourselves, all of a sudden, becomes real."<sup>233</sup>

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<sup>233</sup> "The Testimony of an Apostle", *Il Progresso Italo-Americano*, pd. 152.





**Ceremony of the blessing of the corner stone of St. Mary of Mt. Carmel at 3:30 P.M. on September 15<sup>th</sup>. (Archivio Generale, Pia Società dei Missionari di S. Varlo).**

## APPENDIX 5

The following collection represents some of the articles which appeared in the American press covering Scalabrini's visit.

*The Brooklyn Daily Eagle*

New York, Saturday, August 3, 1901

P. 2

BISHOP SCALABRINI HERE  
*Italian Prelate on a Tour of Inspection,  
Greeted with Much Enthusiasm on His Arrival*

Bishop Scalabrini, bishop of Piacenza, Italy, arrived this morning on the Italian steamer Liguria. He was met by a reception committee and by a delegation of the priests from St. Joachim's Mission in Roosevelt Street, accompanied by a band.

The bishop was taken off the steamer at Quarantine and conveyed to the foot of Twenty-Fourth Street on the steamer George Starr. He has come to inspect the missions throughout the country and will stay three or four days at the mission in Roosevelt Street before starting on his trip of inspection. Bishop Scalabrini is the head of all the Roman Catholic missions throughout the world. He expects to stay in this country until October. On August 19 the bishop will preach a retreat at the Roman Catholic Seminary at Dunwoodie.

When the bishop boarded the George Starr, he was greeted by a little girl, Katie Rappetti, with a speech of welcome delivered in Italian followed by a speech in English by a little boy named Molinelli. The bishop surprised his welcomers by saying that he understood and spoke English but he would reply in Italian, as he saw that all of his friends present were Italians.

At the Twenty-Fourth Street landing, the party was met by a number of carriages and driven to St. Joachim's Mission. Among those who welcomed the bishop were: the archbishop's personal representative, Dr. Ferrante; Father Alussi of St. Joachim's; Father Beccherini of Detroit; Father Paul of Providence; Fathers Ricardo, Pacifico, Bernardi, Damon, Delbecchi, Maranghino and Benevanto. The committee in charge of the reception was composed of Dr. Casazza, Dr. Casella Aquaro, Sig. A. J. Santori, Sig. Lippi, Professor Prelini of Manhattan College, Dr. Pissani and Sig. D. Isola.

*The Catholic News*  
Saturday, August 3, 1901  
Vol. XV No. 41  
P. 3, Col. 3

BISHOP SCALABRINI'S VISIT  
*He Comes to This Country to Study Missions Among Italians*

The Right Rev. John Baptist Scalabrini, Bishop of Piacenza, Italy, arrived in New York on Friday. Bishop Scalabrini, who is the founder of a society of Italian priests known as the Missionaries of St. Charles Borromeo, established for the purpose of taking care of the spiritual interests of Italian immigrants in America, has come to this country to visit the missions established under the auspices of his society. In New York City, there are six or seven Italian priests who are members of this association, and they have two churches for Italians: St. Joachim's in Roosevelt Street, and the Church of Our Lady of Pompeii in Bleeker Street. There are perhaps about twenty of these missions in the United States, one as far west as Kansas. The society has also sent priests to South America to look after Italian immigrants there.

Bishop Scalabrini will visit these widely scattered establishments and make a thorough study of American life and the needs of his countrymen in the United States. He is a learned and zealous Bishop, who is much honored at home and abroad. Not long ago, he celebrated his silver jubilee on which occasion he was the recipient of high honors and splendid testimonials from Cardinals, Archbishops, Bishops and clergy, both in and outside of his native country. Archbishop Corrigan was one of the prelates who sent a gift to the Bishop on that occasion. The Bishop is a fine orator, speaking French as fluently and eloquently as his native tongue. He is known as the Apostle of the Catechism, from the fact that one of the most strictly enforced regulations of his diocese is that the laity be thoroughly grounded in the catechism. His priests understand this and, as a consequence, the spiritual children of Bishop Scalabrini are proverbial for their knowledge of the fundamentals of the Christian religion. About fifteen or twenty years ago, Monsignor Scalabrini established the Missionary Society of St. Charles Borromeo, which has supplied the Bishops of America with many good zealous Italian priests. Bishop Scalabrini will probably remain in the country about three months.

*New York Daily Tribune*, New York  
 Sunday, August 4, 1901  
 P. 5

# BISHOP SCALABRINI HERE

*Will Inspect Italian Missions Here — Reception at St. Joachim's Mission*

One of the first clerical functions that Monsignor Scalabrini, Bishop of Piacenza, Italy, who arrived here yesterday on the Italian steamer Liguria, was called upon to perform was a marriage ceremony. The parties were Angelo Alpia and Miss Della Martinelli, both of this city. The ceremony was performed in the reception room of the Parish House of the Mission of St. Joachim in Roosevelt Street.

When the Liguria reached Quarantine, she was met by the steamer George Starr which had taken a party down the bay to welcome him. He was taken off the big steamer and received on the smaller vessel. In response to two speeches of welcome, one by a boy and then by a small girl, the Bishop said a few words urging those present to be patriotic and devoted to their adopted country. The George Starr sailed to Twenty-Fourth Street, North River, where the party disembarked and entered carriages which conveyed them to the Mission of St. Joachim.

Archbishop Corrigan called about 2:30 o'clock and welcomed the foreign prelate. Later Bishop Scalabrini returned the call and was taken for a drive through Central Park by the Archbishop. He returned to the mission where he remained for the night.

Bishop Scalabrini speaks no English, so he communicated with a reporter for The Tribune through the medium of Father Gambera of Boston.

"I am charmed with your beautiful city," he said. "Your buildings, your streets, your parks are all beautiful. It is something to be proud of to live in such a charming place.

"I shall remain in New York for ten or fifteen days, and then travel to other cities where there are Italian missions. It is my purpose to learn as much as I can about the conditions of the Italians in this country so that I may be able the more intelligently to direct mission affairs from Italy. During my stay here, I will make my home at the St. Joachim Mission, but will visit all the other missions here to learn something. Tomorrow I am to be entertained at dinner by the Archbishop at his residence, but I have as yet made no definite plans for other days.

"When I leave New York, I will go as far west as Kansas City, and as far south as New Orleans. I expect to remain in this country for three months, learning all I can about the Italians who are here."

Bishop Scalabrini conducted a service in the mission last evening after which he received visitors in the reception room. He wore his full robes of office, and on his right hand was his episcopal ring, which all kissed devoutly as they were about to retire. After the reception came the marriage ceremony which the Bishop said he was glad to perform, particularly because both man and maid came originally from his own diocese.

Bishop Scalabrini is the head of all Italian foreign missions throughout the world and the founder of the St. Joachim missions which are established wherever Italians have immigrated. On August 19, he will preach a retreat at the Roman Catholic Seminary at Dunwoodie.

Among those who welcomed the Bishop were the Superior of St. Joachim's Mission, Father Gambera of Boston; the Archbishop's personal representative, Dr. Ferrante; Father Alussi of St. Joachim's; Father Beccherini of Detroit; Father Paul of Providence and Fathers Ricardo, Pacifico, Bernard, Damon, Delbecchi, Maranghino and Benevantino.

The committee in charge of the reception was composed of Drs. Casazza, Casella, Aquaro and A. J. Sartori, Signor Lippi, Professor Prelini of Manhattan College, Dr. Pissani, Dr. Isola and B. C. Thomas, the superintendent of the Italian-American Sunday School.

*New York Times*, New York  
 Sunday, August 4, 1901  
 P. 5

### MSGR. SCALABRINI WELCOMED

*The Catholic Archbishop is met by numerous priests, two children and a band.*

Archbishop and Msgr. Scalabrini of Piacenza, Italy, who comes to America to inspect Catholic missions in the United States, arrived in New York on the Italian liner, Liguria, yesterday. At Quarantine, a delegation of priests from St. Joachim's Mission, a Reception Committee, and a band welcomed him.

Archbishop Scalabrini, who is the head of the Catholic missions throughout the world, will spend several days at St. Joachim's Mission in Roosevelt Street, before starting on his tour of the country. On boarding the George Starr, which had been specially chartered to meet him, the Archbishop was welcomed by a speech delivered by two Italian children - a little boy named Molinelli and an equally diminutive girl named Katie Rappetti. Archbishop Scalabrini, replying, said, in part, "I am very pleased to be among you in this land of liberty. I hear that Italian-Americans are very patriotic citizens of this great country, and I am very glad to know it. I know that you love your religion, and you, therefore, cannot fail to be good citizens, for religion and patriotism go hand in hand."

Among those who welcomed the Archbishop were Father Gambera of Boston; Father Ferrante, representing Archbishop Corrigan; Father Beccherini of Detroit; Father Alussi of St. Joachim's Mission; Father Paul of Providence; Father Ricardo and Father Pacifico.

*New York Daily Tribune*, New York  
 Thursday, August 8, 1901  
 P.12

ARCHBISHOP AT ELLIS ISLAND  
*Monsignor Corrigan with the Visiting Italian Prelate  
 Inspects the Immigrant Station*

Archbishop Corrigan, accompanied by Bishop Scalabrini of Piacenza, Italy, who is on a tour of the Italian missions in this country, inspected the immigration station at Ellis Island yesterday. The ecclesiastics had with them as escorts, Fathers M. J. Henry of the Mission of the Holy Rosary, N. D. Naglursen of the Leo House and D. J. McMahon, superintendent of Catholic Charities in New York. The three priests explained how Roman Catholic immigrants are looked after and protected upon their arrival here. Father Henry looks after the English-speaking newcomers, and Father Naglursen those speaking foreign tongues. Others in the party were Father Connolly, Archbishop Corrigan's secretary, and Father Oreste Alussi and Fassana of St. Joachim's Italian Church in Roosevelt Street, with whom Monsignor Scalabrini is staying. The Italian Bishop is the head of the Piacentine Fathers whose mission is to follow Italian emigrants all over the world and to look after their spiritual welfare in the lands in which they settle. The priests of St. Joachim's in this city belong to this order.

*The New York Times*, New York  
 Thursday, August 8, 1901  
 P. 7

PRELATES AT ELLIS ISLAND

Archbishop Corrigan accompanied by Archbishop Scalabrini of Piacenza, Italy, who is making a tour of the station missions in America, inspected the immigration depot at Ellis Island yesterday. They were warmly greeted by Assistant Commissioner of Immigration McSweeney, who escorted them to the main building where, in Commissioner Fitchie's office, a detailed description was given to them of the methods in use in examining immigrants.

Archbishop Corrigan was as much interested as the Italian Prelate in observing the routine through which foreigners have to pass before they are permitted to land in the United States. He praised the thoroughness of the safeguards maintained for the protection of the immigrants and thanked Mr. McSweeney for his courtesy.

After lunching with Commissioner Fitchie and Assistant Commissioner McSweeney, the party of priests took a sail on the bay in an excursion boat.



*The Catholic News*  
 Saturday, August 10, 1901  
 Vol. XV, No. 42  
 P. 20, Col. 4

## BISHOP SCALABRINI HERE

### *He Learns Much About Work Among Italians in New York*

The Right Rev. John Baptist Scalabrini, Bishop of Piacenza, head of a society of missionary priests who labor among Italian immigrants in this and other countries, who arrived in this city on August 3 on the Italian Royal Mail liner Liguria, was welcomed by a large delegation of Italian priests and laymen. In the early hours of the morning, Bishop Scalabrini was taken off the steamer at Quarantine and taken to the foot of West Twenty-fourth Street on the steamer George Starr. Priests of St. Joachim's Church on Roosevelt Street and a reception committee were on the Starr, and when the Bishop boarded that steamer, he was greeted in Italian by little Katie Rappetti with a speech of welcome. This was followed by another speech rendered in English from a boy, Tomaso Molinelli.

Bishop Scalabrini thanked his welcomers in Italian, saying that although he could speak English fluently, he would choose the mother tongue, as he saw that all present were Italians. On arriving at the Twenty-fourth Street landing, the party were driven in carriages to St. Joachim's mission. Here during the forenoon, a reception was held, and at half-past two in the afternoon, Bishop Scalabrini left for the residence of Archbishop Corrigan accompanied by Dr. Ferrante, the latter's representative. The Archbishop and the Bishop had a drive in the Park and returned to the Archbishop's residence for dinner.

Bishop Scalabrini, in speaking to a reporter of his visit, said:

"The main object of my mission here is to ascertain the conditions prevailing in the various Italian missions and parishes throughout the country. It is my desire to see established a system of parochial schools in which Italian boys and girls may be taught their native tongue together with the English they are now taught so well. It has been our experience that the immigrants who come here, especially the children, are more likely to obtain a stronger grasp of the rudiments of their religion if it were taught them in their native tongue.

"I shall stay in this city until after the retreat which is to be held for the Italian priests at St. Joseph's Seminary, Dunwoodie, for eight days beginning Aug. 19. After that, I shall attend the dedication of the orphan asylum now building in Newark, and thence I shall go to Jersey City, New Haven, Providence, Boston, Utica, Syracuse, Ottawa, Buffalo, Cleveland, Detroit, Kansas City, St. Louis, Cincinnati, Columbus and New Orleans. In all of these cities, I am to take part in ecclesiastical duties and shall try to start movements toward the building of parochial schools of the kind I have outlined.

"One of the largest orphanages is at Rio Janeiro, Brazil, where over two hundred and fifty boys are cared for. An Italian priest was travelling in Brazil some years ago with a family of well-to-do Italians, comprising father, mother and son. After a brief illness, the mother died. The father was prostrated over his loss, became temporarily insane at the open grave of his wife and attempted suicide. He was restrained by the priest, who afterward offered to care for the boy bereft of his mother. To this agreement the father consented, and confiding his son to the priest's care, resumed his travels. It was not long after this that the father became ill and died, leaving his son to the care

of the priest who had volunteered to befriend him. From this action dates the origin of the founding of the school which is now doing such truly beneficent work. The orphan who was the first care of the mission is now at college in Piacenza being educated for the priesthood, after which he will return to his guardian's home in Brazil, there to continue the work which he was instrumental in founding.

The Bishop, when asked what were his impressions of America, said: "America is surely blessed by God and is the true home of civility, toleration and freedom."

On Wednesday, Archbishop Corrigan, accompanied by Bishop Scalabrini, inspected the immigration station at Ellis Island. The two prelates had with them as escorts the Rev. M.J. Henry of the Mission of Our Lady of the Rosary, the Rev. U.A. Nageleisen of the Leo House and the Rev. D.J. McMahon, superintendent of Catholic charities in New York. The priests explained how Catholic immigrants are looked after and protected upon their arrival here. Others in the party were Father Connolly, Archbishop Corrigan's secretary, and Fathers Alussi and Cassassa, of St. Joachim's Italian Church in Roosevelt Street. The prelates and priests were warmly greeted by Assistant Commissioner of Immigration McSweeney, who escorted them to the main building where, in Commissioner Fitchie's office, a detailed description was given to them of the methods in use in examining immigrants. Archbishop Corrigan praised the thoroughness of the safeguards maintained for the protection of the immigrants and thanked Mr. McSweeney for his courtesy. After lunching with Commissioner Fitchie and Assistant Commissioner McSweeney, the party took a sail on the bay in an excursion boat.

*The Catholic News*  
Saturday, August 24, 1901  
Vol. XV No. 44  
P. 2 Col. 1

## BISHOP SCALABRINI IN JERSEY CITY

Bishop Scalabrini of Piacenza, who is in this country on a visit to the missionaries who are laboring among the Italians, on Sunday last visited the Italian Church of the Holy Rosary in Sixth Street, Jersey City. The Rev. Vincent Sciolla, Rector of the church, made extensive preparations for the Bishop's visit and every Italo-American Catholic in Hudson County and all the societies paraded to the Pavonia ferry and escorted the Bishop to the church on Sixth Street. There were four bands of music and over five hundred men in line.

When the church was reached, the crowd was so great that it was impossible for them all to get inside of the edifice, and hundreds stood upon the stoops in the rain while the Bishop gave benediction assisted by the Rev. Father Sciolla. At the conclusion of the benediction, the Bishop made a short address in Italian in which he gave his fellow-countrymen some good advice as to how they should attend to their church duties. He spoke words of praise for America and thanked all present for their grand reception.

The Bishop was then escorted to the rectory of the church where a large number of local clergymen greeted him and the Rev. Father Sciolla tendered him a reception.

*The New Haven Union*  
 Sunday Morning, September 1, 1901  
 P. 1

## IMPRESSIVE RECEPTION OF MONSIGNOR SCALABRINI

### *Italian Societies in a Great Parade Comes to Establish School System*

Bishop Scalabrini of Piacenza, Italy, was given an enthusiastic welcome to this city last evening. The prelate arrived from New York on the 8 o'clock train, and all the Italian societies of the city were at the station to meet him. When the train drew in, there was a great crowd gathered, red fire was burned in profusion and several bands played inspiring airs. The bishop was greatly impressed with the welcome he received.

The organizations which escorted the bishop from the station met early in the evening at Wooster Square before St. Michael's, the Italian church, and formed an impressive procession. The line of march was from Wooster Square up Chapel to the corner of Church, and down Church and Meadow to the station. The second Regiment band headed the procession. There were also several other bands in the parade, all composed of Italian musicians.

The societies which took part in the procession were the Fratellanza, the Garibaldi, the Sant' Antonio, the Marinai, the Fabio Massio, the Camilia Bassa, Mandementate d'Caizzo, Flavio Gioia di Ellinese, Alt' Italia, Santa Maria Madalena and Vittorio Emanuele III. All the members of these societies were dressed in their finest uniforms. Several societies departed somewhat from the regulation uniform and the men wore white duck trousers and fancy coats. Every organization carried the American flag, the flag of Italy and the ensign of the order. One society was equipped throughout with Chinese lanterns which were carried on poles, making a very pretty effect.

The bishop wore his purple robes and beretta. When he alighted from the train, he was escorted to a carriage and rode with three priests in the procession. His carriage was followed by several others containing prominent Italians of the city.

The procession escorting Msgr. Scalabrini came up Meadow and Church Streets and turned down Chapel to Wooster Square. St. Michael's Church was brilliantly illuminated in the exterior with red, white and blue electric lights. When the bishop entered the vestibule of the church, he was met by the children of the Society of Mary, who were all dressed in white with veils and wreaths of flowers on their heads. One of the little girls, Josephine Daponte, stepped forward and delivered an address of welcome. The bishop patted her on the cheek, smiled and gave the children his benediction, and the ecclesiastical procession was formed. It consisted of the girls in white, cross bearer, altar boys, acolytes and a number of priests. When the altar was reached, the bishop made a brief address in Italian. He said he was delighted to meet his dear children and countrymen, and very much pleased with his reception. He said he would be brief, as he would have an opportunity to speak at length on the morrow. The service of the benediction of the Blessed Sacrament then proceeded and at its conclusion, the bishop bestowed his benediction on the congregation from a throne of white and gold. As the procession proceeded from the sanctuary to the sacristy, those who were near fell on their knees and kissed his episcopal ring, which was a large amethyst. As the bishop passed along, his countenance betrayed the utmost satisfaction, and he smiled on everyone and gave his benediction right and left. In fact, the Italians showed the most

intense devotion throughout the evening, many falling on their knees as the procession passed along the streets. The church was crowded to the doors, there being no room to gain an entrance.

Msgr. Scalabrini, who has an important diocese in the Eternal City, has always manifested an intense interest in everything American and has long contemplated a visit to this country. He has made a special study of emigration and has shown an ardent interest in everything that pertains to the welfare of the poorer classes among the Italian people.

It is a striking fact that the Italians are the only Catholics in this country who are without a parochial school system. There is only one Italian parochial school in the United States and that is in Buffalo. The bishop long ago conceived the idea of starting a movement in favor of Italian parochial schools in this country, and that is mainly his purpose here at this time. In South America, the parochial school system is very thoroughly established, and it is the bishop's intention to excite the same interest here.

After the benediction last evening, Bishop Scalabrini talked through an interpreter with a Union reporter. He said that the system of parochial schools which he would have established among the Italians here differed not at all from those in existence among Irish and German Catholics. The only reason why these schools have not been started among the Italians is that they are a very poor class, and in their struggle for a livelihood, have neglected this most important phase of education.

The bishop feels that the time is now ripe to start parochial schools among Italians, especially in cities where the percent of Italian population is as large as it is in New Haven. As he travels on his way, he will attempt to sow seeds which he hopes will spring up and ultimately bear fruit.

The reporter asked the bishop if he had investigated the public school system in the United States, and he replied in the affirmative. Asked what his opinion of this system was, he laughed, took a pinch of snuff, and said he would not try to answer the question. "It is a very difficult problem to solve," he said, "and my opinion would not matter much. There is a great diversity of opinion you know. Of course, I have my individual opinion." The bishop said that his tour of the United States was a continual revelation to him. "It is all very wonderful to me," he said.

Bishop Scalabrini is a plain, old-fashioned-appearing man. He has merry eyes and a benign countenance. One feels that he is sincere in every word and movement. Occasionally he becomes enthusiastic, and especially was his interest manifest when he dwelt on the importance of the Italians studying and remembering their native language and retaining the traditions of their country and religion. But he was sharp enough to add: "Of course, I believe in a thorough English education. But the Italian citizen of the United States should learn both. There is no reason why in studying the language and customs of his adopted country, he should forget the land that gave him birth."

The bishop will celebrate Mass in St. Michael's Church at 7:30 this morning and at 10:30 will preach.

*The Boston Herald*  
 Friday, September 6, 1901  
 P. 7

## NORTH END ECSTASY

*Bishop Scalabrini Arouses Italian Enthusiasm*  
*Festival of Lights for the Old Country Prelate*  
*He Blesses a Multitude of Fellow-Countrymen*

Bishop John Baptist Scalabrini, founder of the Italian Catholic missions in America, was given a hearty welcome last evening by the Italians of this city upon the occasion of his first visit. Delegations from over 30 Italian societies, religious, social and benevolent, met him at the Back Bay station, and a procession of several hundred Italians escorted him to the North End, where a cordial reception awaited him.

It was a gala night at the North End, and thousands of men, women and children filled the streets and crowded every possible vantage point to see the bishop. The particular interest centered about the Sacred Heart Church in North Square.

The Bishop's train arrived at 7 o'clock, and he was greeted by the Rev. James Gambera, rector of the Sacred Heart Church and superior of the Italian mission priests in the United States. Fr. Gambera escorted the bishop to a carriage and the procession started. The line was headed by the chief marshal, Eugene Brogi, and following him were two carriages containing four little boys and four little girls, the girls attired in white and each child carrying a huge bouquet. Following them came a carriage with Bishop Scalabrini, Fr. Gambera, the Rev. Paul Novati, recently nominated for provincial of the Italian missions, and the Rev. A.J. Rossi of St. Columbkille's, Brighton. Then came over 30 carriages with delegates from the Italian societies, and in each carriage a society banner. All the delegates wore uniforms of different colors.

Crowds greeted the procession all along, but the enthusiasm reached its climax at the North End. Practically the whole Italian quarter was decorated, and the colors of Italy and the United States were in evidence from nearly every window. Hundreds of lanterns were lighted, and there were elaborate effects to incandescents. The Sacred Heart Church presented a handsome spectacle.

Lights covered the whole front and were made into several mottoes. Over the entrance was an Italian inscription, "Long Live Bishop Scalabrini."

When the bishop entered the church, he was followed by the people in the procession and many more. He donned his episcopal robes and celebrated benediction of the sacrament and addressed the people. Then he was presented with the bouquets that had been carried by the children.

The prelate was next escorted to the parochial house in North Square, where he was entertained at dinner by Fr. Gambera and the other priests. On his way, he was cheered and bestowed his blessing upon the great gathering.

Today the bishop will visit Archbishop Williams officially. He will remain with the Italian priests until Sunday, and tomorrow will visit St. John's Seminary, Brighton. Sunday he will be present at a number of ceremonies and will administer confirmation and make his principal address. He will also review a parade of the Italian societies Sunday afternoon.

*The Utica Observer*  
 Saturday, September 14, 1901  
 P. 3 Col. 5

A DISTINGUISHED ITALIAN BISHOP  
 HE WILL LAY THE CORNERSTONE OF A CHURCH  
*Impressive Ceremonies to be Held at St. Mary's of Mt. Carmel*  
*Tomorrow Afternoon — Bishop Scalabrini*

The cornerstone of St. Mary's Church of Mt. Carmel in Jay St., this city, will be laid tomorrow afternoon by Rt. Rev. G.B. Scalabrini, Bishop of Piacenza, in Northern Italy. The program will be one of great interest to the Italian people and to Catholics generally.

Bishop Scalabrini has been in this country since August 10 on a visit. He arrived in Utica Thursday evening and remained here until yesterday afternoon, when he departed for Syracuse, where tomorrow in St. Peter's Italian Church he will administer First Communion and Confirmation to a class. The bishop will then leave for this city arriving here at 2:05 P.M. He will be met at the depot by the Italian band, the Italian Benevolent Society and other organizations, and there will be a parade in the Church, where the ceremony of laying a cornerstone according to the ritual of the Church will be performed. The bishop will deliver an address in Italian and there will be an address in English by Monsignor Lynch. Late in the afternoon and the evening, there will be a reception to the clergymen in the rectory.

Bishop Scalabrini was born in Como sixty-three years ago, and twenty-five years ago he was appointed Bishop of Piacenza, a diocese composed of four hundred parishes. From July 15 to July 30, the Bishop celebrated the twenty-fifth anniversary of his elevation to the bishopric. The event was recognized in the receipt of many costly presents from the Pope, the government and from church dignitaries. The congregation in his diocese sent to him a chalice set with gems and said to have cost \$80,000, and Dowager Queen Margherita presented to him an expensive surplice. Bishop Scalabrini founded the order of San Carlo Borromeo, which has a large membership in North and South America. The Bishop will pass Sunday night here and at 10:45 Monday, he will leave for Buffalo.



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 Vol. XLIV No. 110  
 Providence, Rhode Island  
 Monday, October 21, 1901  
 P. 2

## SOME SERMONS OF YESTERDAY

### *Church of the Holy Ghost Dedicated by Monsignor Scalabrini of Italy*

About 1,500 Italian and American Catholics crowded into the basement of the new Church of the Holy Ghost, now in process of erection at the corner of Atwell Ave. and Knight St., Friday morning and witnessed interesting dedicatory services conducted by Archbishop Scalabrini of Como, Italy. He was assisted by a corp of priests from various churches in this diocese.

The dedication services began at 10 o'clock, when the prelate, attired in his rich vestments of state and with the mitre, signifying his high office, crowning his head, made a circuit of the outside of the structure, followed by his assistants, Rev. Fr. Thomas Grace of St. Mary's Church, Rev. Fr. P. Magrin of the Cathedral, staff bearer, and Rev. Fr. Malone, Novati, Brassotti, Parvillo and his secretary, Rev. Francis Beccherini. This procession.

The Priests' Chanting were about the Church, the dedicating officer blessing its different portions. In front of the edifice was gathered a large crowd, which was kept in restraint by a cordon of officers from the Fourth Station under the command of Capt. Horton. Admission was gained only by persons holding tickets.

When the procession of priests arrived at the entrance, it stopped for a few moments while Bishop Scalabrini blessed that portion of the building. The crush here of persons anxious to see the distinguished churchman was great, and the officers had all they could do to keep the crowd from surging forward and interrupting the services.

After the priestly party had entered the church, the doors were closed.

For a long time, previous to this, all the seats had been occupied. The delegation in the interior was much the same as on the outside, save that in his journey around the auditorium, the bishop was attended only by his secretary.

The first services in the newly dedicated building were then begun. A solemn high mass was sung by Rev. Fr. Brassotti, Celebrant, assisted by Rev. Fr. Malone, deacon, Rev. Fr. Parvillo, sub-deacon, and Rev. Fr. Beccherini, master of ceremonies. The bishop occupied the throne at the left of the altar and was attended by Rev. Thomas P. Grace.

During the mass, an elaborate musical program was rendered by an orchestra and several well-known vocalists under the direction of Prof. Ernst Fischer.

The sermon was delivered by Archbishop Scalabrini in Italian.

He said in part:

"The Italians of this city are to be congratulated on the fact that they have two churches of their own with priests of their own nationality at the head of them, and that the building just dedicated was a monument to their industry and interest in religious matters." He explained that in Italy, there are splendid church buildings, all of them built by people who do not have as many advantages as they do in this country, where if any man goes out in the world to do battle with fate, he is almost sure to succeed if he is ambitious.

"On this account, the Italians, who are the greatest colonizers in the world, should learn the ways of the American people, learn to be broad-minded, forget clannish ties if they drag them into the mire of their ambition, and become educated citizens. Let the boy growing up learn some useful trade if he cannot be educated in college. Instead of all being day laborers, let them have some artisan, mechanic or skilled workmen in every family. The Italians have it in them, and they are rapidly becoming a power in the government. This should be cultivated so if they are recognized as a faction in this way, their condition is sure to be bettered.

"One thing, however, must not be forgotten in this struggle for a place in the United States, and that is the fact that they are Italian people.

"The tradition of their native land will prove great lessons for them to profit by. In learning the English language, they must not forget their own."

The remarks of the learned bishop were received with earnest attention by that portion of the congregation which understood Italian and it was apparent to those who did not that he was an eloquent speaker.

At the conclusion of the Mass, dinner was served to the visiting clergymen at the residence of Rev. Paul Novati. In honor of the dedication and presence of Monsignor Scalabrini, the new structure had been decorated with potted plants and palm. The following members of St. Paul's Benevolent Aid Society acted as ushers: Pasquale Dabracchio, Andrew Dabracchio, P. Capaverdi and P. Bovi.

In the afternoon, a large class of children received the sacrament of Confirmation at the hands of the bishop.

The musical program presented at high mass was as follows:

"The President's March" ... Victor Herbert, Orchestra.

"Maria Angell Custodes" Gounod, Quartette, Orchestra, Organ.

Before the Sermon - "Veni Creator Spiritus" ... J.B. Moiltor, Quartette.

On entrance of the bishop - "Ecce Sacerdos" J.B. Moiltor, Quartette.

At the end - "Willow Grove March" ... Eug. Sorrentino, Orchestra.

The soloists and members of the orchestra were: Mrs. Ernst Fischer, soprano; Miss May Agnes McGrath, mezzo soprano; George William Cheese, tenor; Lucien Gay, baritone.

A. Salemine, first violin; H. Pruefer, second violin; G. Capone, flute; J. Lemaire, clarionette; A. Vevicce, cornet; E. Weholm, cello.

The Church of the Holy Ghost is admirably situated at the corner of Knight Street and Atwells Avenue. The building as it stands now is simply a brick basement over which, when the pastor considers the time ripe, a splendid building will be erected. The portion now used is furnished with oak pews and lighted by electricity. The walls and ceiling are prettily decorated.

*The Providence Visitor*  
Monday, October 21, 1901  
No page

NEW CHURCH  
*Italians of this City Dedicate Their House of Worship*

The new Italian Catholic Church of the Holy Ghost was dedicated yesterday with impressive ceremonies. The handsome edifice has a large tower, being located at the corner of Knight Street and Atwells Avenue. The services here held in the basement of the church, only that part being completed.

The dedicating services lasted all day; the principal service being the high mass at 10:30 o'clock, when about 100 Italian clergymen assisted. The service in Italian was led by Monsignor Scalabrini, now on a mission from Rome, regarding the welfare of Italian immigrants in America.

The distinguished divine occupied the throne where he offered blessing. Rev. Fr. Paul Novati, the pastor, also took an important part in the ceremonies.

The new church will have a seating capacity of about 1,500. The style of architecture is Romanesque with splendidly ornamental entrances. The trimmings are of Italian limestone and molded brick. The outlay will be about \$68,000.00.

## APPENDIX 6

## Itinerary of Bishop Scalabrini in the United States\*

\* Dates are listed according to documentation from Scalabrini's diary, his letters to his secretary (Can. Camillo Mangot), and newspaper accounts. Earlier itinerary listings will differ with these new findings.

**August 3,** New York City - (Saturday) Arrives at 24th Street pier, North River. Stays at St. Joachim Church. Is visited by Archbishop Corrigan, 2:30 P.M.

**August 4,** New York City - (Sunday) Celebrates Vespers with the Archbishop of New York and the Bishop of Brooklyn. Celebrates wedding of Angelo Alpi at the Church of St. Joachim.

**August 5,** New York City - (Monday) Individually receives his missionaries.

**August 6,** New York City - (Tuesday) Receives journalists from the major tri-state newspapers.

**August 7,** New York City (Wednesday) Visits Ellis Island with Archbishop Corrigan. Corrigan and Scalabrini take an excursion trip around Manhattan.

**August 8,** New York City - (Thursday) Visits the mission of Our Lady of Pompei.

**August 10,** New York City - (Saturday) Blesses the "Casa San Raffaele," 219 Bleecker Street.

**August 15,** Newark - (Thursday) Visits the Italian community. Stays at the Church of The Holy Rosary, 6th St., Jersey City.

**August 19,** Yonkers - (Monday) Preaches a retreat for over 40 priests at St. Joseph Seminary.

**August 24,** Yonkers - (Saturday) Ends the retreat.

**August 31,** New Haven - (Saturday) Arrives in the evening at 7:55 P.M. Conducts Benediction service at the Church of St. Michael.

**Sept. 1,** New Haven - (Sunday) Celebrates Mass at the Church of St. Michael at 7:30 A.M. Preaches a sermon at 10:30 A.M. Confirms 400 children at 4:00 P.M. Guest at a reception in the rectory given by the Men's Society of St. Michael at 8:00 P.M.

**Sept. 2,** New Haven - (Monday) Individually receives his missionaries. Goes to Hartford to visit Bishop Tierney.

**Sept. 5,** Boston - (Thursday) Arrives at Back Bay Station at 7:00 P.M. Conducts a service at Sacred Heart Church.

**Sept. 6,** Boston - (Friday) Celebrates Pontifical Mass for the First Friday at 11:00 A.M. **President McKinley is shot in Buffalo at 4:00 P.M.** Scalabrini visits Archbishop Williams.

**Sept. 7,** Boston - (Saturday) Visits St. John Seminary in Brighton.

**Sept. 8,** Boston - (Sunday) Celebrates Mass at 9:00 A.M. Cancels parade of 30 religious organizations. Celebrates Vespers in the afternoon and confirms 200 children.

**Sept. 9,** Winthrop - (Monday) Visits the Italian community.

- Sept. 10**, Boston - (Tuesday) Visits the Polish mission of Our Lady of Czestochowa in South Boston.
- Sept. 11**, Boston - (Wednesday) Visits the Italian church at Orient Heights at 8:00 P.M.
- Sept. 12**, Utica - (Thursday) Arrives in the evening and stays at the Church of St. John.
- Sept. 13**, Utica - (Friday) Celebrates a children's Mass at the Church of St. John at 8:15 A.M. Departs for the Church of St. Peter in Syracuse during the afternoon.
- Sept. 14**, Syracuse - (Saturday) Celebrates Confirmation. Gives First Holy Communion. Visits the bishop.
- Sept. 15**, Utica - (Sunday) Arrives from Syracuse at 2:15 P.M. Blesses the new Church of St. Mary of Mt. Carmel at 3:30 P.M. Receives a gathering at the rectory at 5:00 P.M.
- Sept. 16**, Buffalo - (Monday) Arrives at 5:00 P.M.
- Sept. 17**, Buffalo - (Tuesday) Visits the school at the Church of St. Anthony. Conducts Vespers in the evening with a sermon. Visits Bishop Quinn.
- Sept. 18**, Canada - (Wednesday) Brief visit to Niagara Falls. **President McKinley is buried.**
- Sept. 18**, Cleveland - Lunches with the bishop. Conducts a service and sermon for the Italian community.
- Sept. 19**, Cleveland - (Thursday) Rests for a few days. Receives local clergy.
- Sept. 21**, Detroit - (Saturday) Arrives in the evening.
- Sept. 22**, Detroit - (Sunday) Celebrates Pontifical Mass at the Church of St. Francis.
- Sept. 23**, Detroit - (Monday) Lunches with Bishop Foley. Visits local seminary.
- Sept. 24**, Chicago - (Tuesday) Leaves Detroit at noon. Traveling 23 hours by train, he passes by Chicago.
- Sept. 25**, St. Paul - (Wednesday) Stays with Bishop Ireland.
- Sept. 26**, St. Paul - (Thursday) Visits the local seminary. Visits a Polish seminary. Arranges to visit the new American president through Bishop Ireland.
- Sept. 27**, Kansas City - (Friday) Leaves for Kansas City at 8:00
- Sept. 28**, Kansas City - (Saturday) Arrives at 4:00 P.M. after 20 hours by train. Visits Bishop Hogan's Residence.
- Sept. 29**, Kansas City - (Sunday) Parade to the Italian church. Preaches sermon in the morning. Confirms 60 children in the afternoon. Visits a Redemptorist church at 8:00 P.M.
- October 1**, St. Louis - (Tuesday) Leaves Kansas City at 8:00 P.M. Arrives at St. Louis and offers Benediction at 6:00 P.M. Discusses the purchase of a new church. Meets with the archbishop.
- October 6**, Cincinnati - (Sunday) Celebrates First Communion with the children of the Italian church. Confers Confirmation.
- October 7**, Columbus - (Monday) Leaves Cincinnati at 2:00 P.M. and arrives at Columbus at 6:00 P.M. Visits with the bishop.

**October 8**, Columbus - (Tuesday) Celebrates Mass and preaches at the Italian church. Leaves for Washington D.C. at 2:00 P.M.

**October 9**, Washington D.C. - (Wednesday) Arrives at 9:00 A.M. after a 19-hour train trip. Stays with Card. Martinelli, Apostolic Delegate.

**October 10**, Washington D.C. - (Thursday) Visits President Theodore Roosevelt at 10:00 A.M.

**October 11**, Baltimore - (Friday) visits Card. Gibbons.

**October 12**, New York City - (Saturday) Returns to the Church of St. Joachim.

**October 13**, New York City - (Sunday) Celebrates Confirmation for 750 children from St. Joachim and Our Lady of Pompei Church.

**October 14**, New York City - (Monday) Meets with missionaries individually.

**October 15**, New York City - (Tuesday) Reception at the Catholic Club of New York, 120 Central Park South at 9:00 P.M.

**October 16**, New York City - (Wednesday) Visits an orphanage. October 19, Providence - (Saturday) Leaves New York at 10:00 A.M. Arrives in Providence by 2:30 P.M. Stays at the rectory of the Holy Ghost Church.

**October 20**, Providence - (Sunday) At 10:00 A.M., blesses the church during a Pontifical Mass. Preaches sermon. Celebrates Confirmation at 3:00 P.M.

**October 23**, Providence - (Wednesday) Lunches with the local bishop.

**October 24**, Worcester - (Thursday) Meets with members of the St. Raphael Society. Visits the Italian community.

**October 26**, Boston - (Saturday) Goes to South Boston for the Confirmation of Polish children at 2:00 P.M. Visits a proposed house for the Scalabrini Sisters. Decides to purchase a house for an Italian school and orphanage, in the evening.

**October 28**, New York City - (Monday) Arrives in New York City

**October 29**, New York City - (Tuesday) Visits the "Casa San Raffaele."

**October 30**, New York City - (Wednesday) Begins a pre-ordination retreat with four students.

**Nov. 2**, New York City - (Saturday) The retreat ends.

**Nov. 3**, New York City - (Sunday) Ordains four Scalabrinian Missionaries at Our Lady of Pompei Church.

**Nov. 4**, New York City - (Monday) Festival of St. Charles.

**Nov. 6**, Brooklyn - (Wednesday) After lunch, visits the Italian community.

**Nov. 7**, Newark - (Thursday) Confirmation.

**Nov. 10**, Newark - (Sunday) Blesses an orphanage.

**Nov. 12**, New York City - (Tuesday) Sets sail for Italy at 11:00 A.M. on the Liguria.

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